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WORLD DOMINION

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To study and assess the religious situation throughout the world.

2 EVANGELISM

To create and stimulate interest in evangelism ; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

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To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

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World Dominion

An International Review of Christian Progress

MARCH-APRIL 1955

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World Dominion

An International Review of Christian Progress

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The principles for which the journal stands are set forth in the "Five Point Policy." The editors do not necessarily associate themselves with all the views expressed by contributors.

Please Address :
Articles and correspondence to "The Editor";
Advertisements to Advertisement Manager;
Orders, payments, etc., to Dispatch Manager

Published every two months. Price 1/6 (1/8 post paid)
Annual subscription 10/- (post paid)

World Dominion Press :
59, Bryanston Street, Marble Arch, London, W.1
Telephone : AMBassador 0091

The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents or from 59, Bryanston Street, Marble Arch, London, W.1.

The Trade can be supplied direct from Marshall, Morgan & Scott, Ltd., 33, Ludgate Hill, E.C.4. or from Horace Marshall & Son, Temple Avenue, E.C.4.

International missionary action

THE GREAT EXTENT to which the missionary movement has been dominated by the West is everywhere recognized to-day. Christianity had nationalized itself in the West so thoroughly, albeit in many ways superficially, that its missionaries could not be blamed for passing it on in the only form they knew. In the process they failed too often to distinguish between the substance and the trappings, but it just was one of the inescapable facts of recent world history that if the Gospel were to reach the world, the Churches of the West had to take the initiative.

A proposal for International Missionary Action was recently made at a meeting of the International Missionary Council at Staten Island, New York. This implies that the whole Church—younger and older Churches together—must carry the Gospel to the whole world. Put thus, no one would disagree: the only question is that of the steps by which such a common responsibility should be given effect. Probably it is best to start cautiously, to identify some particular and not too ambitious task; to see how it could be tackled by a small international team; how such could be led, directed and financed, and how the lessons of such experiment could best be studied and made known. A new and initial scheme need not be large, indeed it is better that it should be small, provided it is sound. Nor should it be overlooked that there is a considerable volume of international missionary action, mainly, it is true, Anglo-American, in the more advanced forms of training in medicine, agriculture and education.

The Editor of this review attended in 1954 two international conferences: the Assembly of the World Council of Churches, and the General Conference of the United Nations Educational, Scientific and Cultural Organization, to which he went as a United Kingdom official delegate. Both these profess to embody and follow conceptions and approaches that transcend the frontiers of nationality. There is no question which of them was more truly international, namely, the second. This was bound to be the case since at a Unesco conference some seventy nations meet, comprising (with the exception of the People's Republic of China) the great mass of the population of the world. A Churches' Assembly is necessarily limited by the limitations of the Churches: in some

areas they are very thin on the ground; in others, such as Russia or China, they are inaccessible by any generous understanding of the meaning of "access."

The extent to which Unesco has experimented in the kind of international action of which we are speaking is impressive. If a team is needed, say to establish better teacher - training in Siam — the example is fictitious—it will not be a team from the U.K. or the U.S.A., or from Europe. The request of the Siamese Government would be met by a team of, say, one Frenchman, one American, one Indian and one Mexican. This is international action.

Similarly, a Unesco General Conference is more truly international in tone than our church conferences. Although "Western" rules of democratic debate are broadly followed, they are often forgotten. In these matters there is observed a happy laxity, an adorable inefficiency, and an intolerable prolixity of public speaking which, like the mosquito or the gnat, serves as an admirable educator in patience. But no one can fail to observe the markedly "Western" atmosphere of an Assembly of the World Council of Churches.

Although a Unesco conference is international, it largely fails in its attempt to be supra-national. The attempt to be so is a very conscious one: there is much talk about the "community of culture" as a reality that transcends the frontiers of nations, and the actual word "ecumenical" was used more than once by Professor Veronese of Italy in his concluding speech at the plenary. But, in practice, nearly all major votes, and many of the minor ones, are taken on political grounds, and the usual groupings of States are not often disturbed. This element of political alignment is absent from church conferences, which, however, have to grapple with the vigour and rigour of "world confessional organizations."

The argument deployed here in favour of an international approach by missions is widely valid. It applies as much to those bodies which, through national councils, co-operate in the International Missionary Council, as to those that do not. It is urgently necessary that it should be seriously faced and its implications realistically considered. We live in a highly nationalistic world. It is the purpose of God that *every nation*, and tribe, and tongue should bring its tribute to the Throne of God. This does not mean that the national divisions and challenges of the world can be ignored: on the contrary, they must be taken for what they are, and an effort must be made to see how they can be turned to good use in the great task of world evangelization.

Just as the poorer nations will accept material benefits from the United Nations and its agencies when they would not accept them from any one nation, so an international approach may be the most acceptable form through which to present a spiritual appeal. It may require a sacrifice of self-esteem or even of identity, that not many missions or denominations are prepared to face, or when faced to embrace.

Christians in the U.S.S.R.

THE LOT OF CHRISTIANS in the U.S.S.R. and the fate of the Christian Church in that vast territory have been the subject of anxiety and prayer for many years on the part of Christians in widely scattered countries of the world. Therefore it may not be irrelevant to draw special attention to what appears to be one of the most significant statements or decrees on the religious question that has been published in Russia for at least thirty years. It does not, of course, follow that what has been decreed by authority, even in Russia, will be executed in practice, but at least the words spoken by authorities are an index of the trend of the official mind and, however much we may regret it, that is the all-important, or at least the most important, mind in Russia.

On 11 November, 1954, a decree of the Central Committee of the Communist Party was issued under the title *Concerning Mistakes in Anti-Religious Propaganda.* So far as this commentator can recollect, this is the first occasion since 1923 when the subject has been made the text of a long and important official decree. Numerous anti-religious statements have been made by high officials or even Commisars in the intervening period, and innumerable articles published in the official press to the point of utter boredom, but a decree of the Central Committee stands in a different category.

Indeed, the decree is unusually official. It is published with big headlines; it is signed by Khrushchev, who succeeded Stalin as Secretary of the Central Committee; it is the only decree published after the meeting in question; it has appeared without any preparatory publicity campaign in the ordinary press; it strikes a new line by admitting mistakes which have been made in anti-religious campaigns of the past, and, what is even more remarkable, it admits that there is something positive to be said for the Church, since the decree recognizes its loyal attitude to the régime and concedes that a believing and practising Christian can still be a good citizen. It even goes further and admits that religion as such is an ideology which must be allowed to co-exist with materialism and the fight against it must be carried on, on an ideological level and by reasonable argument.

The publication of the decree seemed to be something of a bombshell even to the press itself, since for several days after its appearance there was complete silence. It is only bit by bit that comment has been appearing, and this has been accompanied by more favourable occasional notice of visits of religi-

ous personalities and matters of religious consequence.

It is not possible here to summarize this long decree with any justice to its contents, but a few quotations may be of interest. It starts by saying, with only a doubtful measure of sincerity, that "the Party has always considered it essential to avoid causing any offence to the feelings of believers." Some religious ministers, it is admitted, have been groundlessly represented as persons who did not merit political confidence. Mistakes have been made in religious propaganda which in themselves have been a violation of Party directives. On the other hand Party organizations are to blame since they have allowed anti-religious campaigns to fall into the hands of ignorant and unfit persons without proper supervision by their most capable officials. These matters must be corrected:

> It is imperative to bear in mind that offensive actions with regard to the Church, to the clergy or to believing citizens are incompatible with the line adopted by the Party and the State in the conduct of scientific atheist propaganda, and are in contradiction to the U.S.S.R. Constitution which provides freedom of conscience to Soviet citizens.

The decree goes on to point out that crude persecution simply encourages faith in the long run, and that therefore consideration should be extended towards people who persist in their beliefs. It is even admitted that although in bourgeois society the Church supports the dominant classes, religious ministers at times go over to the side of the workers.

The remainder of the decree is perhaps of less interest. It includes a rather lukewarm justification of the earlier persecutions of the Church and then turns to consider the attitude of the Party to-day. The Party can never ignore religion, indeed, it must struggle against it with all its powers, since "science and religion are radically opposed to one another and that is obvious." But precisely for this reason the struggle must be conducted in a scientific spirit as the confrontation of one ideology with another. "Taking all this into account the Party considers it essential to conduct profound, systematic scientific atheist propaganda, without permitting, however, any offence to the religious sentiments of believers or ministers of cults." Finally, the Central Committee insists again on the need for such anti-religious propaganda to be done, but also on the concurrent necessity that it should be done by cadres or persons who are thoroughly qualified from a scientific point of view and who are competent "to provide a convincing clarification of the anti-scientific character of religion from the positions of the materialist outlook."

There is not yet sufficient information from the U.S.S.R. to allow any statement to be made as to whether this decree has influenced action, and if so how far and how quickly.

But it should not be assumed that there will be any relaxation in anti-religious propaganda. Indeed, a new impetus has been given to the anti-religious campaign. What seems to be involved is not a revision of basic policy, but a review of strategy and methods. K. G. G.

The eclipse of mission education in South Africa

IDA GRANT

IT WAS THE MISSIONS that pioneered in African education in South Africa, and for 100 years and more the great majority of African schools have been under mission control. Now the Union Government has passed an Act called the "Bantu Education Act," which seeks, among other things, to take away African education from the missions and put it entirely under government control. It points out that the State already subsidizes heavily almost all mission schools, and that control should therefore be in the hands of those who provide the means. At first sight it sounds reasonable that the State should shoulder the responsibility for the education of its children, and that the missions should be relieved of a burden that has become increasingly onerous with the years. But the churches and missions with almost one voice denounce this move and struggle vainly against the eclipse of their educational work among the African people. Is this only because, as Dr. Verwoerd, the Minister of Native Affairs, says, they are disappointed that "a sphere of influence together with large financial grants for the exercise of influence has fallen away as a result of the new policy"? Or are there more vital issues at stake than narrow self-interest? To understand what is at stake, it is necessary to examine the provisions of the Act and its underlying purpose.

The Bantu Education Act

The Bantu Education Act is not merely a thing in itself: it is part of the whole *Apartheid* policy of the Nationalist Government. It follows a series of Acts promulgated to further this policy, and can only be rightly understood as a further stage in its implementation. *Apartheid* stands for apart-ness, and separate development. Its most ideal exponents hope that the African will be given unlimited scope for development within his own areas, but all are agreed that within the European community, although his presence is necessary and useful in certain fields, he can never be allowed to develop "above certain forms of labour."

So that he can have areas in which he may be free to develop "on his own lines," the Group Areas Act assigns different residential areas to each different racial group. The Bantu Authorities Act seeks to revive and use the authority of the Chiefs in Bantu areas, al-

though, of course, the policy they will have to carry out will be made for them, and they will have no ultimate authority. Lest any should try to rouse the under-privileged and politically powerless to seek rights and privileges from the State, any who do or say anything against government policy are liable to be named and penalized under the Suppression of Communism Act, under which leaders have already been named and rendered innocuous. Should trouble break out, the military can step in immediately to suppress any incipient rising under recent Emergency Powers legislation. The Bantu Education Act rounds off this legislation by seeking to provide an education that will fit the African to be a member of an independent race—to take his place in his own community and to be satisfied that only within its narrow confines can he find opportunity to fulfil his ambitions—and not to harbour any vain hopes for a fuller life in the world outside.

In 1949, shortly after it first came into power, the Nationalist Government set up a Commission to study Native Education. This Commission, under the chairmanship of Dr. Eiselin, which toured extensively within the Union and outside, and which collected a mass of valuable information about Native education, was nevertheless vitiated both by its composition and by its terms of reference. It was composed of able men, well-informed in the field of education, but on it there was not one liberal, not one missionary, and not one African: only those whose outlook was acceptable to the Nationalist Government were chosen. Furthermore, in the terms of reference, the Commission was asked to report on a scheme of education designed to meet the needs of Africans "as an independent race." The Eiselin Report, which was produced in 1952, is a valuable document, full of hitherto unknown facts and information about African education, with a helpful analysis of the present situation and its defects. With adequate finances and good teachers, there is no reason why these defects could not have been met and remedied under the existing system of control, but the Report sees the only remedy in complete change of control, bringing African education in line with the *Apartheid* policy of the Government. To this end it proposes separating African education from the main stream of education in the country, and placing it under, not the Education Department, but the Department of Native Affairs.

When the Eiselin Report came out, the Institute of Race Relations called a National Conference to study its findings. It was a large and representative gathering with delegates of both races, from government departments, churches and missions, educational bodies and institutions and other interested organizations. They studied the Report in great detail, and while they appreciated the mass of helpful information it contained, they were very critical of its recommendations. These, they maintained, did not seek to foster a liberal education, but were merely an instrument of government policy. Although the Conference voiced the findings of a large and responsible body of those most closely concerned with African education, its

findings were not acceptable to the Government, which based its Bantu Education Act upon the Report of the Native Education Commission as it stood.

The Act itself was passed in 1953 despite strenuous opposition in Parliament. Under the Bantu Education Act, the control of African education is now vested in the Native Affairs Department of the central Government. Control was under the Provinces, but this transfer ignores the provisions made in 1934 whereby no power may be taken from the Provinces unless they expressly petition Parliament to do so. Despite the protests of the Natal Provincial Council, Parliament asserted its supremacy and over-riding power, thus threatening the whole Provincial system in order to gain its own ends.

The purpose of the Act

The purpose of the Act has been defined by the Minister of Native Affairs, Dr. H. F. Verwoerd, when he says in his statement of policy that he wants " a uniform educational policy, consistent with the general policy of the country." " It is abundantly clear," he states, " that unplanned education creates many problems, disrupting the community life of the Bantu, and endangering the community life of the European." Education, he complains, has in the past produced a class which feels that its " spiritual, economic and political home is among the civilized community in South Africa," and since that civilized community, he says, is European, and the African is not accepted in the European community, it only leads to frustration. Mission schools are blamed because they " were unsympathetic to the country's policy," and their " Curriculum and educational practice, by ignoring the segregation or *Apartheid* policy, was unable to prepare for service within the Bantu community." The Act therefore proposes that mission schools should be taken over by the Department, and any private schools that continue to operate, should do so on reduced grants. The Minister is given wide discretionary powers to reduce or withdraw grants, and to refuse or withdraw registration of any school as he sees fit. Even property may be expropriated if, in the Minister's opinion, it is in the interests of the people of the area concerned.

The Missions waited with some apprehension to find out how these far-reaching and arbitrary powers would be exercised in practice. Some hoped that change in control would make little difference to established work, while others were aware from the beginning of the dark threat overhanging mission education. They had not long to wait. The transfer to the Native Affairs Department was soon put into effect, and during 1954 officials of the Department toured the country to consult the Mission educationists and to seek to persuade them that it would be in their best interests, and in the best interests of the African people concerned, to hand over to Government. In August, 1954, two circulars were issued by the Department to all State-aided schools on the transfer of control to the Department. One concerned Teacher Training institutions, while the other dealt with all other schools.

For the first, no option was given. The Department would take over all Teacher Training, and it invited the institutions to allow it to take over their institutions, either on lease or sale. The Missions could, if desired, continue to exert their influence by running the boarding side for the Department. An answer to this circular was asked for before the 31 December, 1954. Very little time, then, was given to consider what answer should be given to this far-reaching demand. Most felt that, much as they disapproved of government policy, they were powerless to do anything except submit and allow the Government to take over. Some have agreed to run the hostels, while others have handed over control to the Department, including the most difficult work of looking after the hostels. A very few, two of the Training Colleges at least, are submitting to being closed down, and are not allowing the Department to operate on their premises. This is a most painful decision, but the Department has undertaken the entire responsibility of training teachers, and the fact that they are closing some institutions is not likely to mean that the requisite teachers are not trained. It has the means to make such provision as it considers necessary without having to encroach on mission preserves where it could jeopardize such other educational work as may still be possible in an independent institution.

For there is a second circular concerning other schools, and in this there is a slight measure of choice. Here again, the Department wishes all schools to be transferred, this time to Bantu Community Organizations. These organizations are, in effect, Departmental control working through local committees, which have power to carry out the policy dictated from above, though they have no say in the formulation of policy themselves. Those schools that do not wish to hand over may continue to operate independently at the Minister's pleasure, but with reduced and progressively lessening grants. "Churches which really wanted to provide education for Bantu children could still do so, but then they would have to pay for it themselves," the Minister has said. The uncertainty and the heavy financial burden have made this an almost impossible choice for most church and mission schools, which have thus been placed in a painful dilemma. While some attempts have been made to give a joint answer, the divisions between and within the churches have not made this possible, and each body has given its own separate answer.

The choice for the Churches

Apart from the Dutch Reformed Church which regards the control of Native education by the State as a natural development, other churches and mission bodies that have issued statements have agreed in condemning government policy in African education. At the same time, to carry on with reduced subsidies is for most beyond their financial powers. The choice then becomes one between closing down or handing over to the Government. The Anglican Church declares that it is a choice of two evils, and that they choose the lesser: but the Church is itself divided as to which is the lesser evil—one section is

renting its schools to the Department, while another is closing all its schools. Most others are prepared to rent their buildings under duress, but there are those who are prepared to accept the one slender chance of maintaining independence; to attempt to carry on without government subsidy. The Roman Catholic Church proposes to do this with as many as possible of its schools. Most Protestant bodies have a struggle to carry on as it is, and cannot face the heavy additional cost, but it is hoped that at least one institution may find the support it requires to carry on and give a liberal Christian education outside of government control. Where the money to do this will come from is yet to be found.

It is to these sore straits that mission education has been reduced in South Africa. Does it matter that the State should have the entire control of African education? The Act asserts that the broad principles of the Christian faith will be taught in the schools, and that the missions will be given the opportunity to give religious instruction to their own adherents by arrangement with the school authorities. Does this not give all that is required? No. What is taught in mission schools is more than merely religious instruction, it is a way of life. At its best it demonstrates life in a Christian community with every side—the daily work, the life in the hostels, activities in and out of school, and service and training of the Church, breathing a spirit of love and brotherhood and unity throughout the whole. Can this spirit dwell in a system which teaches not co-operation but differentiation between the races, that gives the African responsibilities in carrying out policy, without any say in what that policy is to be, and that asserts that the African must be trained for a permanently inferior place in the European community? What possibility is there that any mission education can survive when so much is against it?

At least one mission school is making a bid for independence. There are men and women, African and European alike, who are ready to go forward in faith, trusting that if it is the will of God that this work should be carried on, the means to carry on will be found. There are those who are willing to sacrifice themselves and their future security in order to work on the staff, there are African parents who are willing to pay more to send their children, but unless the support of Christian friends can be found to finance such a venture, it cannot survive. In such support lies hope of survival —until such time as the Government either changes its policy, or forces the last remaining independent schools to close down. The hope is a slender one, but there is hope, and it is in that hope and that faith that Christians still may walk, if they will.

★

"The bridges of God"[1]

D. A. McGAVRAN

A BOOK bearing this title will be published in March by the World Dominion Press. An article by Dr. McGavran appears in this number and the book is devoted to an expression and defence of the ideas briefly discussed by Dr. McGavran in this article.

It is a book which should be read by all who are concerned with the policy and work of Christian Missions to-day. Dr. McGavran writes from the background of a long practical experience as a missionary in India, and his book is no mere arm-chair disquisition. The problems which he treats have immediate and urgent relevance, particularly in a world where missions are finding increasing difficulty in maintaining their traditional patterns of work, when the missionary is sometimes viewed with suspicion, and when his freedom of movement may be severely limited by the action of government.

Moreover, Dr. McGavran's thesis is particularly significant at a time when much discussion is again taking place about the growth of the indigenous Church, its support, its ministry and its government. From the wealth of his experience he takes up the theme and teaching of such writers as the Rev. Roland Allen and applies them to the conditions of to-day. It is for this reason that the World Dominion Press has thought it timely to publish his work which is one that cannot be overlooked, least of all by those who have followed the trend of missionary thinking which has been consistently upheld in the pages of this review. He will not everywhere command agreement, but he stabs us all wide awake and compels us to face some of the most crucial questions about the witness for the Gospel.

Over forty years have passed since Roland Allen first published his *Missionary Methods; St. Paul's or Ours?* before the first World War. This long period with its many and tremendous changes in the life of the world and of the Church has only served to enhance the vital importance of his theme. Like Roland Allen, Dr. McGavran approaches his task from a study of principles of New Testament evangelism, and he, too, finds them still apposite and pleads for their application. Indeed, he shows clearly how all that has occurred in these decades has strengthened the case for emphasis on the "spontaneous" growth and expansion of the Church.

Orders can be sent now to the World Dominion Press for delivery on publication.

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(1) Price 7s. 6d. (postage extra), World Dominion Press, 59, Bryanston Street, Marble Arch, London, W.1.

Caribbean Colonies—First Impressions

ALEXANDER KING

IN A GREAT sweeping arc from Cuba to Trinidad, a chain of islands, large and small, form a rough ring with the coast-line of Central and South America to enclose one of the most famous seas in the world, the Caribbean. This was the stage into which Columbus stumbled, distraught by his compelling dreams. It was the scene of his triumph and tragedy, and not only of his, but of countless thousands more who followed after him, Spaniards, Frenchmen, Englishmen, Portuguese, Dutchmen and Africans. During the sixteenth and seventeenth centuries this was the focus of European adventure, the Mecca of heroes, saints and rascals. Here the violence of man fairly outmatched the violence of nature. The empires of Spain, France, and England clashed in battle all over this region for over two hundred years, and if they occasionally stopped for breath, the pirates and the buccaneers kept the pot of strife merrily boiling.

But all that is long ago. Not that any of it has been forgotten, or that now the peoples of these lands have settled down to any steady routine of peaceful existence. The recent upheaval in Guatemala is a reminder that politics in this part of the world are often far from sedate. Why, even in such a very British colony as Jamaica, the coloured and colourful ex-Prime Minister, Bustamente, "totes" a gun. Nevertheless, in the West Indies and the countries of the Spanish Main civilization has come to stay; law and order prevails more or less; and oil-men, merchants, civil servants and American tourists seek their pleasures and profit where once the pirates and buccaneers roistered and fought.

Local patriotism

It is the future and not the past that occupies the mind of all thoughtful people who have a stake in the lands round the Caribbean and its neighbourhood; and that is as it should be. In this, after all, they are like their ancestors and predecessors, who were nothing if not forward looking. The dreams of to-day may not be so fantastic as those that fired the minds of the conquistadors and their rivals—they are not stirred by any El Dorado or Fountain of Eternal Youth—but every island and republic is full of believers in the future, and local patriotism is a force to reckon with. To a Jamaican there is no place like Jamaica, and if only

this or that were done by somebody, as it should be, it would be even better. In Trinidad and British Guiana it is much the same; and to Barbadians, Barbados is the hub of the world.

A mere visitor to these Caribbean colonies cannot hope to do more than gather impressions. But nobody could fail to be struck by the strong feelings that the people of these parts entertain, each for his own particular native land. They love it, are proud of it and are ever ready to speak of its great possibilities. *Per contra* they are given to disparage their neighbours. My route took me through British Honduras, Jamaica, Trinidad and British Guiana. Hondurans were unenthusiastic about Jamaicans and Jamaicans about Trinidad, and none of them wasted much praise on British Guiana. But this is a very human foible.

In other respects this local patriotism has to be taken seriously enough. It demands, for example, much tact in the government of these colonies, so far as the Colonial Office and its officials are concerned. Feeling as they do about their native countries, and also conscious of their being still dependencies, these people are touchy, and administrators from other parts have to reckon with a sensitiveness, which they must sometimes find unreasonable, in exercising their authority. Fortunately the Home Government has shown a commendable readiness to respond to local sentiment; government officials are now, for the most part, native sons, and the policy of devolving legislative power on locally elected councils has been generally adopted. Indeed, it has been adopted to the extent of having the Legislative Councils elected by universal adult suffrage. That had disastrous consequences in British Guiana, where the new Constitution had to be suspended to prevent a disloyal government from producing chaos. Trouble of the same sort threatened in British Honduras; but a judicious mixture of tact and firmness at the critical moment had a sobering effect, and now it would appear that responsibility has tamed some of the wild men of the party returned to power.

Except possibly in the case of Trinidad, none of these colonies can afford expensive experiments in self-government. Whatever their potential wealth may be, and in British Guiana it is said to be considerable, they are at present poor countries working on narrow margins. Trinidad has its fabulous Pitch Lake, and, much more importantly, its oil; and both Jamaica and British Guiana have useful bauxite deposits; but it is mainly on their agriculture that they all must depend, on sugar, rice, bananas and other tropical crops. The scenic beauty of Jamaica and some other islands has given rise to a profitable tourist business; but not much can be grown on picturesque mountains and coral strands.

And all the time there are more and more hungry mouths to fill. In the bad old days, malaria, yellow and other deadly fevers, kept the natural increase of population in all the Caribbean islands and the mainland severely in check. Now it is the old endemic diseases that have been checked, and the populations grow apace. A tour of country schools in British Guiana left one

with the impression of numerous large but flimsy wooden sheds fairly bursting at the seams with their pressure of human contents, masses of bright-eyed, dark-complexioned children, all classes crowded together in one unpartitioned large space. The younger the class, the bigger it seemed to be. How to provide for this positively alarming increase of population would tax the ingenuity of the wisest and most experienced of governments.

A senior civil servant in British Guiana, himself a Guianese, told me that when Dr. Jagan and his party won the elections he was pleased to think that at last his country had a government that was truly its own. For six months he and his colleagues worked as they had never worked before to make it go, and then they gave it up. It wasn't the Communist background of the new men that disillusioned him and his colleagues; it was the discovery that they just didn't seem to know their business. As he put it, they "hadn't a clue." And he knew, none better, that British Guiana, least of all countries, could afford the luxury of incompetent demagogues at the head of its affairs.

Productivity and population

This disparity between productivity and population affects every social institution, including the Church. As a whole the West Indians, of the colonies we visited at any rate, appeared generally to have a natural interest in religion. They are emotional, imaginative, and gregarious, and readily assemble themselves together for the worship of God, singing, praying and preaching with much fervour and obvious enjoyment. In many respects ministers of the Gospel elsewhere might envy their brethren set over West Indian congregations. It is a peculiar joy to preach to such willing and responsive hearers, to move among a people in whom a respect for the Church and its appointed servants is deeply ingrained, and who are so warmly appreciative of all that is done for them in the name of God and Christ.

But everywhere we went we found the Churches weak on the material side, the ministers poorly paid, the schools, with notable exceptions, under-staffed with teachers under-trained, the buildings frequently in poor repair, and the finances too often inadequate and also sometimes not too well managed. Some of the attempts at social service were rather pathetic. Zeal and idealism were there, and sometimes also knowledge and intelligence; but the material means, the buildings and equipment, were sadly defective.

This material poverty is to some extent offset by the extraordinary loyalty of the West Indians to their churches, and by the comparatively wide diffusion of the gift of ready speech. Many even of the ordained ministers of local origin have had what is by British standards a sketchy education for their task; yet, by native wit and personal application, they often manage wonderfully well. In many places the congregations have to depend in the main on catechists and lay preachers who have had little or no real training. It would be too much to say the people are satisfied with such naturally imperfect ministries; yet they often hold

together in a wonderful way, patiently faithful and hoping for a better day.

The church situation, in fact, is similar to the situation in the State. The general feeling of strong local patriotism demands local autonomy, and in the leading denominations that has been recognized. The Anglicans have their own Province and Archbishop; and the Presbyterian Church of Jamaica, for instance, is an autonomous body. Yet purely local resources of men and money are insufficient in most cases to maintain standards of efficiency that must be maintained, if pressing needs are to be met. So, in fact, in Church and State alike these British Colonies are still to an important extent dependent on the Home Country. Without considerable assistance from Great Britain, both in money and in well-trained men, their position would be difficult indeed; and in most cases they could do with a lot more than they get now.

In one respect it appeared to me that the Colonies we visited were fortunate. The colour bar, so sinister in many other parts of the world, constitutes no great problem there. True there is racial feeling, as there is bound to be where so many races are herded together, and there are whites with prejudices and coloured men with a "chip on their shoulder." The older West Indian elements, largely of African descent, and the numerous East Indians, i.e., Indians from India, don't readily mix and are sometimes mutually resentful. But generally speaking the question of colour in the West Indies gives occasion more for amusement than alarm. It is rather odd for a European visitor to hear a comely but dusky maidservant express her objection to black men; though he may quickly find out that it is an objection she is prepared to waive in a particular case. Socially it is a disadvantage to be too dark. But, judging from what I could learn, it is also a disadvantage to be pure white. The desirable complexion is the one that American tourists pay steeply to acquire on the beaches, but which so many West Indians get for nothing from their mixed ancestry.

Certainly it is the mulatto type that is dominant in most of these colonies to-day, along with the East Indian. They are to be found in the Legislative Councils, the Civil Service, the professions, and increasingly in business, not merely in subordinate but in leading positions. There is no lack of ability among them, frequently they are highly educated and usually have pleasant manners. They are the people who matter in these colonies and the future would appear to be with them. The whites are still important and the good ones readily liked and respected; but there is an obscure general feeling that they don't really belong, and in any case their numbers are comparatively negligible. That is the position, and it is one that all elements have come more or less to accept. So, taking a broad view, I should say that the colour bar is one at least that in the West Indies has already been safely crossed. It is unlikely to play any serious part in the effort being made in these sunny lands to realize the future of their dreams.

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by

D. A. McGavran, Ph.D.

Foreword by Sir Kenneth Grubb, C.M.G., LL.D.
Introduction by Professor Scott Latourette of Yale

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by D. A. McGAVRAN, Ph.D.

This book should be read by all who are concerned with the policy and work of Christian Missions to-day. Dr. McGavran writes from the background of a long practical experience as a missionary in India, and his book is no mere arm-chair disquisition. The problems which he treats have immediate and urgent relevance, particularly in a world where missions are finding increasing difficulty in maintaining their traditional patterns of work, when the missionary is sometimes viewed with suspicion, and when his freedom of movement may be severely limited by the action of government.

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[*see over*

The company of the Cross

C. W. RANSON

> For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians, Chapter 1, verses 22-24

IT WAS NOT only Jews of the first century who looked for a sign. There are many people in the twentieth century who think of Christianity in terms of power, achievement, personal happiness or corporate success. They look upon religion as a device to produce certain results. For the individual it is a kind of pink pill for pale people, a tonic to buck them up and give them poise, power, and personal success. For man in society it is the remedy which restores order out of chaos, and creates harmony from discord. The Jews looked for a Messiah who would "produce results" in the society of their time. Do not we still look for such signs —for success which is measured in the terms of the world?

It was not only the Greeks who sought after the kind of wisdom which makes the Cross look foolish. To the minds of the sophisticated in every age the way of the Cross is foolishness; and perhaps, in our heart of hearts, most of us would rather be regarded as sophisticated than be called pious.

To every age and to all men the Cross is a stumbling-block and foolishness. It is only when its hard realities have been dulled or obscured by our sentimentality that it fails to repel us. It cuts across the grain of all our normal inclinations and prejudices.

The Cross as power

Whatever we may make of the human life of Jesus Christ, we cannot make it a success story. He might have won dramatic personal triumph by giving people bread and circuses or by wielding power as a totalitarian leader. These are the things He was tempted to do. During that period of prayer and preparation which preceded His public ministry, Jesus wrestled with three subtle temptations: (i) "Command that these stones be made bread." The crowd will follow any leader who will give them what they want. Among the poor and hungry, it would have been comparatively easy to win popular esteem by giving the people bread. (ii) "Cast thyself down from the pinnacle of the temple." Most people love the spectacular and are ready to worship those who will provide it. It would have been easy for Jesus to win public favour by a dazzling demonstration of supernatural

power. (iii) "All these things will I give thee, if thou wilt fall down and worship me." The people will often rally to the standard of a leader who shows his readiness to wield power ruthlessly. Sometimes they even welcome their chains in the hope that they will steady their shaking hands. Jesus was tempted to exercise demonic power over men.

He chose another way.

> Though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

He made known the power of God in a life lived within the boundaries of ordinary human limitations. He was born in a remote village in a country which did not count for much in the rise and fall of the empires which surrounded and often engulfed it. He never left the narrow confines of that obscure little country. Jesus stood where we stand. He knew all our human limitations. He was tempted in all points, like as we are. He loved the things we love. He shared the simple life of the peasants and artisans amongst whom His work was done. He loved His mother and there can be little doubt that He loved the dear familiar scenes of His native village.

And so I think on Golgotha,
When Jesu's eyes were closed in death,
He saw with love most passionate
The village street at Nazareth.

He did not live for long. Within a few short months His public ministry was ended and He died as a criminal upon a gibbet. "Behold and see if there be any sorrow like unto my sorrow." He died, at the age of thirty-three, amid scenes of brutal ugliness. He died forsaken by almost all His friends. And as His broken body hung limp upon the Cross He bore in His spirit the intolerable agony of the world's sin and sorrow.

When Jesus died thus, it might have seemed by any normal human reckoning that that was the end. He appeared to have left nothing behind Him save a memory of imperishable beauty and a few frightened followers—one of whom had sold Him to His enemies and now hung on another tree outside the city; another had denied Him with violent oaths and now wept bitterly in a mood of dark reproach; the rest had forsaken Him and fled. These were the men whom He had chosen and trained to carry on the work which He had begun. Small wonder was it that the Jews, who looked for a sign, were repelled by this Galilean peasant whose brief story ended in ignominy and defeat.

But this was not the end. It soon became clear that it was in this hour of apparent defeat that the power of God was most signally manifest.

> He became obedient unto death, even the death of the cross. Wherefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in Heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The darkness and desolation of Good Friday were followed by the light and the triumph of Easter. On that first Easter morning the dispirited followers of Jesus came to know, with a certainty that nothing could shake, that the death upon the Cross was not the last word. With that knowledge came the apprehension that in the resurrection the new age, of which their Master had spoken so often, had dawned upon the world. They were called to be its heralds to the world. They heard their Lord say to them: "As the Father hath sent me, even so send I you." And they went forth into the world to proclaim the power of the Cross, which had ceased to be a symbol of defeat and had become the sign, not only of the power, but of the wisdom of God.

The Cross as wisdom

"Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it beareth much fruit." The wisdom of the Cross is written into the texture of the universe.

But all through life I see a Cross
Where sons of God yield up their breath;
There is no gain except by loss.
There is no life except by death.

The way of the Cross is bound up in a special way with the missionary commission which Christ has given to the whole church. One of the greatest sermons preached by that great preacher and theologian, Peter Taylor Forsyth, bore the title "The Fatherhood of Death."

The missions of a universal Father, said Forsyth, rest on a gospel of fatherhood sovereign by death. Is it a strange thing, then, that missionaries should daily die as other men do not? They minister at that world altar of the Father. They are specially delivered unto death. You cannot separate the mission and the passion in a universal Christianity. And again: The largest family on earth is the fraternity of sorrow, and its firstborn are the company of the Cross. Sorrow and death is a universal tongue. It is the prepared language of a universal religion. And if the missionary cannot understand it, his gospel is hid and lost. But they have learned it in its home with Christ and spoken it freely, and made it tell of endless sacrifice and love. I cannot remember since boyhood passing a day without pain; but I think my life a piece of disheartening self-indulgence when I read missionary biography and track its quavering red line of apostolic succession from the beginning till now. It is a past with a promise. That cannot be in vain. If it could, the greatest things would be the most futile and the cynic would be the only true prophet. These deeds and deaths reproduce themselves. They increase and multiply, and replenish the earth. And they nerve the church with their solemn infection.

Those who are called to be missionaries—to be bearers of the word of the Cross—must be ready like the grain of wheat to fall into the ground and die. They are called to die daily to personal ambition and self-assertion. There is nowhere where this discipline is laid more clearly upon the servants of Christ than in the delicate relationship which a modern missionary bears to a growing younger Church.

The missionary is called to die to his own land or his own tradition,

or to the culture which he has inherited. This is something much more subtle and difficult than learning an unfamiliar tongue. It makes demands that are primarily spiritual rather than intellectual. But it means, for Christ's sake and the Gospel's, unlearning the old familiar and well-tried ways, dying to some of the things they count most precious and wedding their hearts to the people whom they would serve and win.

The way of the missionary in these modern days of turbulence and uncertainty all too often means that a man must see the work that he has given his life to broken, and then be ready to begin all over again on the same hard road.

For this is at least a part of the meaning of those familiar words: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

It is the way the Master trod,
Should not the servant tread it still?

Except a grain of wheat—the whole long story of the Church bears witness to the truth that the way of the Cross, however foolish-seeming, is the wisdom of God. It is bound up with God's redemptive purpose for mankind, not only in that once-for-all offering, oblation and sacrifice in Christ's death upon the Cross, but also in the daily dying of those to whom Christ has said: "As the Father hath sent me, even so send I you."

Who are the missionaries of whom we here speak? Who are those to whom this missionary commission is given? Not a special class or order within the Church. Not a chosen few, separated and set apart from their fellow Christians. This commission was given to the whole Church. Christ says: "If *any* man would come after me, let him deny himself, and take up his cross, and follow me."

The Cross as personal encounter

It is only as the way of the Cross becomes a personal encounter with Christ Himself that we find in it the power of God and the wisdom of God.

Like Peter, we too, shrink from the Cross and deny our Lord. Yielding to our natural inclinations, we see in its demand nothing but a stumbling-block and foolishness, the contradiction of our own wisdom. But we can also find, as Peter did, after denial, renewal; after flight from the demands of the Cross, forgiveness and a fresh commission from the living Lord.

He comes to us to-day, as He came to Peter by the lakeside, saying: "Simon, son of John, lovest thou me?" If we can say with sincerity: "Yea, Lord, Thou knowest all things, Thou knowest that I am Thy friend," we also shall receive the commission: "Feed my sheep; feed my lambs." And in the fulfilment of that commission we shall find that the way of the Cross from which we shrink in our human frailty and weakness becomes in very truth the power of God and the wisdom of God.

In Formosa to-day

JOHN WHITEHORN

The people

THE PEOPLE whose presence in Formosa has brought it into the headlines are the Nationalist soldiers and officials who came there five or six years ago. With the civilians who came over from the mainland at the same time they number about two million and form a separate language-group speaking Mandarin Chinese, the National Language. Many missionaries who used to work on the mainland have also come to Formosa and work chiefly among these Mandarin-speaking "mainlanders."

But the bulk of the people in Formosa are the six million whose ancestors came from the mainland in previous centuries and who have long made the island their home. The great majority speak the Fukien, or Amoy, dialect of Chinese, while a minority of one in ten are Hakkas.

Recently missionaries have come flooding into Formosa — perhaps some 400 Protestants and 500 Roman Catholics. The Romans in particular are learning the Formosan dialect and we must expect the emergence of an organized Roman Church among others. But at present it is a matter of groups of converts gathered round individual missions, and the only indigenous Church is the Presbyterian Church of Formosa. It is self-supporting and self-propagating, and is a member in its own right of the World Presbyterian Alliance and the World Council of Churches. Some forty Presbyterian missionaries from England, Canada and the United States work with the Church, but few members of the more recently arrived missions co-operate or realize the harm done by their divisive witness to the one Lord.

The Church has about 20,000 Formosan - Chinese communicant members in 220 congregations with 120 ordained pastors. Its institutions include two theological colleges, four secondary schools, two hospitals, a leprosy colony and a printing press. Its language is Formosan and nine out of ten members read their Bible in the simple Roman script.

But there is another group of Formosans whose ancestors came to the island from the south seas long before the Chinese came from the mainland. These are the people of Malayo-Polynesian race who live in the mountains. The Chinese drove them up there from the fertile plains, except for those who remain in the foothills, having adopted Chinese language and ways of life, and are known as the Pepohoan or tribes of the plains. The 150,000 who retain their Malay languages are divided by language

barriers into ten tribes, five large and five small.

Their life is very hard. They plant sweet-potatoes and millet in little patches on the steep mountainsides and scrape together enough to live on. But the standards of health are very low and the rate of infant mortality high. Government health centres in the villages can only help the simpler cases and few can get to hospital from the isolated villages. But it may be that the downward trend in the mountain population has now been reversed.

While the Japanese held Formosa from 1895 to 1945, they were chiefly concerned to suppress head-hunting and to cordon off the mountain area. The present Government's policy is one of assimilating the mountain people into the general Chinese population. Six years of primary education in Mandarin Chinese, the National Language, are given to all children, and there are increasing opportunities for them to go on to secondary or teacher-training schools. Mandarin is also taught to the adults and tribal customs are discouraged. The hereditary chiefs have no real power and their place is taken by elected representatives at all levels up to the Formosan provincial assembly. But it is the police who really run the villages under the present "special administration" of the mountain areas which is due to end in a few years. All adults, particularly the Youth Corps, are liable to be called out for work-parties in lieu of taxes; conscription applies to the mountains as to the plains, and they are encouraged to belong to the *Kuomintang*, and in general to think of themselves as good Nationalist Chinese.

This flood of new ideas has not had to overcome the resistance of an organized religion. The ancestral religion of the mountain people may be classed as animistic, a matter of superstitions and dream-interpretation and spiritualist séances, conducted, in some tribes at least, by women only. The young people are for the most part glad to accept the official advice to give up all the old customs.

Whereas the Japanese forbade the preaching of the Gospel in the mountains, it is now permitted. The attitude of the average official is to welcome activities which give him more law-abiding citizens, so long as there is no clashing with official work - parties and parades, which are often fixed for Sundays.

But it was back in Japanese times, just before the war, that the great movement of the Holy Spirit in the mountains began to be felt. A few people of the Sediq tribe, who lived on the edge of the forbidden area, were persuaded to go to Bible school, and they went back to spread the word among their own people. They endured severe Japanese persecution during the war, and missionaries returning in 1946 found 5,000 people asking for baptism.

The impression is sometimes given that it was the speed with which this movement spread that was the chief mark of the working of the Holy Spirit. But probably we should rather point to the firm stand taken by the new Christians in the face of persecution. The mountain people, being Malay by race, are temperamentally very different from, for example, their Chinese neighbours. They are

quick to accept anything new which is presented to them, but they are relatively unstable and liable to fall away from their first enthusiasm. So it is not so remarkable that, with little or no resistance offered by the old system of religion, many should quickly accept the new Gospel of hope. But it is a sure sign of the more than human power of the Holy Spirit that so many should have remained faithful, some even unto death.

This wartime movement was chiefly among the Sediq (or South Taiyal) and Ami tribes on the East Coast. With the return to Chinese rule came freedom of preaching in the mountains, and the movement spread to other tribes. Likely young men were picked out from different villages for a two-year course at a Bible school and sent back to tell their own people. By 1953 little churches were being put up by the mountain people themselves at the rate of one a week. By now there are perhaps nearly 200 such churches, with 5,000 baptized adults and a Christian community of some 35,000 out of the total of 150,000 mountain people.

The work that still faces the Church in the mountains has two overlapping but somewhat distinct aspects. There is the challenge of the as yet unchurched areas, and also the task of building up the faith of the babes in Christ in the existing churches.

Of the five larger tribes only the Paiwans of the southern tip of the island have any wide tracts unreached by the Gospel to any considerable degree. And of the five smaller tribes the Tsou have been largely neglected and comparatively little has been done for the Drukai and Pyuma. Part of the difficulty of working for tribes of only one or two thousand people is the lack of people able to speak in their languages. And even in the larger tribes there are dialectical problems, so that, for example, a hymn-book composed in one part of the tribe's area may be of little use in another.

Evangelism in the mountains

Evangelism in the mountains has been almost entirely a Presbyterian preserve, except for the work of some sects native to China such as the Little Flock and the True Jesus sect. And the Roman Catholics, who are now increasingly turning their attention to the mountains, concentrate on "sheep-stealing" rather than on bringing any "gospel" to new areas. So the field has been open and expansion only limited by the resources used by the Presbyterian Church. In the north the work has been largely directed and financed by North American missionaries. In the south a committee of the Formosan-Chinese synod has been responsible, with some financial support from England.

The initial period of spontaneous expansion through the witness of lay men and women has largely passed, although this continues to be found here and there. One might hope that more of the increasing number of paid preachers might be free to work in new areas, but difficulties of all sorts are always cropping up. There are some fine exceptions of little groups of Christians providing the fares and expenses for those who go to preach in new areas. But in general already too much of a tradition has

grown up that each congregation may expect a preacher, paid very largely out of foreign funds. It might be better to have lay preachers in the villages, and a much smaller number picked out and trained as full-time superintendents of several established congregations or as mobile evangelists in new areas. Although large sums of money cannot be expected from the poor of the mountains, they could at least contribute a larger proportion of the total sum necessary, if there were fewer paid workers; so that a possible ending of foreign subsidies would not cause a grave crisis.

There is some hope that standards of living may rise as the government continues to move the villages down towards and perhaps on to the plains, but any improvement can only be gradual. There is a need to think out a long-term policy for the organization and finance of the mountain churches, both making possible the continual expansion that is needed and adaptable to the consequent ever-increasing numbers involved. So far the expansion of the Church has meant the pouring in of more and more money from foreign funds, and there has been perhaps too much copying of patterns suitable for the Chinese churches of the plains. It is good therefore that for the Paiwans of the south, numbering 40,000, there is talk of an overall plan—" The Paiwans for Christ "—for the next ten years leading up to the centenary in 1965 of English Presbyterian Mission work. (The plains churches too have a scheme for doubling their numbers by the centenary year.)

Apart from specifically " evangelistic " work, medical care has often been a spearhead of evangelism. In the Formosan mountains it has been the Mennonite Central Committee which has carried on medical work, co-operating closely with the Presbyterian Church. Besides five static clinics, there are two mobile clinic teams constantly touring the villages and spending a night or two in each. They treat the sick and preach the Gospel, and to this extent the Gospel has reached every village. But it may be two or three years before they are back again in the same village, so they have to leave to others the watering of the seed they have sown.

American economic aid funds have enabled young men to be given one-year courses in dentistry and have backed self-help projects in weaving and basket-work. Relief supplies of powdered milk and old clothes have also been distributed, and more could be done so long as the danger of rice-Christianity on the Roman Catholic model is watched.

Educational work is another traditional handmaid of evangelism, but there is little scope for private schools for the mountain people. A carpentry school and the dentistry course have been run in connection with the Bible school, but the future of the school is now in doubt. The tempting offers of free secondary education made to large numbers of young men by the Seventh-Day Adventists have stirred the Presbyterian Church to offer a handful of places in its own schools to mountain people, but finance is a great problem for all private schools.

The task of building up the faith of the existing believers is less

spectacular but no less important than that of reaching the unevangelized.

Mention has been made of the racial characteristics of the people, and there are lessons to be learnt from work in the last century among the Pepohoan, who are of the same race although they have adopted Chinese ways. In one area no less than thirty churches quickly formed among them were later closed down, and many of the Pepohoan churches that remain are weak and " problem " churches.

It is of course a caricature to say that the understanding of many " believers " about the faith is of a free offer of forgiveness and personal immortality in return for giving up drinking and smoking. Teetotalism for its own sake has perhaps been too much stressed, but it has a place as a sign of how the Holy Spirit can change lives where human resolution fails. It is usual to wait a year before baptism is given to believers, for evidence that the change of life is God-given. But the Devil is always hard at work trying to persuade the baptized too to return to their old ways.

The Devil also attacks the faith of the believers through the work of the Roman Church and other sects. In its campaign to capture the island, from the Government downwards, for Rome, the Roman Church has perhaps its easiest field among the uneducated people of the mountains. It is almost only where there already stands a little rough chapel put up by the labour and sacrifice of the local Christians that the Romans come along with their concrete edifice. Where we preach the Power to overcome the old scourges, the Romans give drink to all who attend their meetings. Where we preach the liberating Gospel of the Grace of God, the Romans seek to sweep the people into their own net, not so much to teach them anything as to keep them from hearing the true Gospel. It is of course the system that we dare to attack, not the devotion to our Lord of the individuals caught up in the system. But the fact remains that people are being kept from full faith in God.

The upbuilding of the faith of their people in the face of these temptations and attacks is not an easy task for the young preachers. They have had only two years of training in Bible school and a Christian background of ten years at the most. It is hard enough for them themselves to resist the offers of two or three times their present salary if they transfer their allegiance to the Roman Catholics or Seventh-Day Adventists.

Some remarks have already been made about the possible redeployment of these preachers and the need for more " superintendents " with further training. At present there are a hundred mountain preachers but only one man who has been ordained to the full ministry of the Word and Sacraments. There are three ordained and three lay Formosan - Chinese full - time workers in the mountains, and other ministers who make visits to administer the Sacraments. Questions both of personnel and of finance make it hard to supply more people for this work. And of five foreign missionaries in the mountains four are chiefly occupied with language work. There is a need for many more to exercise a wise and loving

pastoral oversight over these babes in Christ.

But the best protection for them is the Bible in their own tongues. Unfortunately Bible translation cannot be a rapid process. So far the Formosan-Chinese pastor, O' Bun-ti, has translated the Gospels of Matthew, Mark and Luke into the Bunun language, and St. Matthew has been printed, as well as a hymn-book and a catechism. The Paiwans have an outline *Life of Jesus* taken from the Gospels, and again a hymn-book and catechism. Three more foreign missionaries have more recently begun work on the languages of the three remaining larger tribes, but work for the smaller tribes is problematical.

There are great causes for thanksgiving in the mountain churches as well as considerable problems, and we are challenged to rely, like the martyrs of the early days of the movement, not on human resources but on the power of God in Christ.

★

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Christ—the hope of the world

J. E. FISON

THE PURPOSE of Evanston will not be achieved unless Evanston is followed up. The words of Evanston must be translated into the deeds of the Ecumenical Church. The conclusions of Evanston, especially on its main theme, Christ—the Hope of the World, must be regarded as the inauguration rather than the close of a theological debate. Any tendency to think of the eschatological question as something fully explored and solved must be resisted.

Any other attitude would seem to indicate either sheer cowardice or else complete apathy, for there appears to be general agreement among those who were at Evanston (of whom I was not one) that the treatment of the main theme left more uncertainty and bewilderment than conviction and confidence. The subordinate practical issues seem to have been dealt with much more satisfactorily than the dominant theological question. And this means that the whole Church must continue to grapple with eschatology, until there emerges that simplicity and clearness of utterance about the Christian hope, which betoken creative thought on the *yonder* side of traditional ecclesiastical and theological patterns of doctrine.

A little child can believe that everything is getting worse and worse and that then by a sudden "miracle" God will put it right. A little child can believe that everything is getting better and better and that soon everyone will be living happily for ever afterwards. But as soon as he begins to grow up, each little child, if he faces life and does not run away from it, must sooner or later realize that things do not happen like this. They never have; they never do; they never will, unless God contradicts Himself—which *ex hypothesei* He cannot do.

What then happens to the little child's hope? Does it disappear with adult disillusionment and get left behind like fairy tales and Santa Claus and all the rest? It must be admitted that this is what often happens. Compare a clergyman in his first curacy with that same clergyman in his third "living"; compare a schoolmaster in his formal Speech Day harangue, speaking the language of a boy to the boys in front of him, with that same schoolmaster in the masters' common room after dinner any evening of term; compare even a British jingoist at the time of the Boer War (when with all his faults he really believed in the national cause) with

that same patriotic nationalist today. Either he is disillusioned or his hopes do not ring true (because they are still expressed in their childish form) or else—and there is no other hopeful alternative—they have been reborn into a wider international context and on a deeper psychological and spiritual level.

So it must be with the Christian hope: we need to be converted and to become as little children; then, reborn, we may re-enter not the world of the childish, who have never grown up, but the world of the childlike, who are continually giving up being grown up in order continually to start growing up again. To remain childish is, alas, a natural and human possibility and only too likely to happen in religious circles. To grow up is, also, a natural and human possibility and only too likely to be all that happens in pagan circles. To grow up and at the same time to become a child again is not a natural or a human possibility at all—it is, however, a divine and spiritual possibility and indeed the indispensable prerequisite of all spiritual achievement.

Theological fog

Evanston did not reach this position or in fact get anywhere near it. If it started in a childish fog, it grew up into an adult fog and never got through to the childlike clearness of the blue sky beyond. This was almost inevitable in view of the confusion caused by the opening clash between the two childish outlooks described earlier on. The theology of the continental Old World looked forward to everything getting worse and worse and then to a divine *Deus ex machina* intervention. The theology of the continental New World looked forward to everything getting better and better till everyone lived happily ever afterwards. Each attitude was naïvely childish: neither attitude could really claim to be based either upon a full evaluation of the biblical evidence or upon a realistic appraisal of all the factors in the contemporary historical situation—either of the church or of the world or of the soul.

Any conference, meeting under such background conditions, could only hope to disperse the fog in the confused theological thinking about the future by the desperate expedient of some artificial clarification of the situation, thanks to an oversimplification of the issues involved. It would have been possible for Evanston to have produced a sort of equivalent to FIDO, the method used to clear runways at an aerodrome of fog in order to get a few planes safely into the air or on to the ground. But after FIDO in the form of flares is turned off, the fog descends again thicker than ever. Mercifully Evanston was sufficiently ecumenical to refuse to take and indeed to be unable to take any such desperate artificial experiment, which could only have left confusion worse confounded.

All that the Final Report to the Conference could do was to start in its first draft with a document which only second coming "extremists could accept"[1] and then proceed via its second draft to a final statement, which "only such extremists will reject" (*loc. cit.*). Thus the Old World clashed with the New and the result was the in-

(1) *The Christian Century*, Vol. LXXI, p. 725.

evitable compromise—in this case, wordy and unconvincing to either. The sad thing seems to have been that the right insistence on a close relation between the present and the future led to a wrong substitution in many places of present faith for future hope. Indeed, *Christ—the Faith of the World* might have been the omnibus title of the subordinate committee work, even if not of the main theme itself.

The Conference opened with a statement from the Old World, which was very long and very biblical (in depth, though not perhaps in width) and which seems to have been almost inaudible to all ears because of acoustical difficulties and almost incomprehensible to most ears because of its apparent unrelatedness to life. "This is awful," one from the Pacific North West said. "I certainly didn't come more than 2,000 miles to hear a theology from which I escaped forty years ago."[2] That this cannot be dismissed as the comment of an out-of-date American Liberal is proved by Bishop Berggrav's reported comment on the same speech: "The word became theology, and did *not* dwell among us" (*loc. cit.*).

After the opening statement of the hope of the Old World came another, characteristic of the hope of the New. This was not quite so long and certainly not nearly so biblical. If Professor Schlink seems one-sidedly biblical, Professor Calhoun seems lop-sidedly analytical, for he treats more of the outlook of contemporary American activism than of the traditional eschatology of the Bible and the church. To anyone from the post-war Old World his apologia for not identifying "God's promises with the peculiarly American way of life"[3] seems unbelievably naïve and "dated." His attempt to evaluate the content of the Christian hope in terms almost entirely of the synoptic gospels and the kingdom of God leaves an impression that we are back in the 1920s with the old Anglican controversies between Liberals and Anglo-Catholics upon the question of whether the gospel priorities are best expressed in terms of the ministry, the church and the kingdom of God or of the kingdom (? of God), the church and the ministry. Rightly or wrongly, we in England imagine this issue to be now completely out of date (cf. Dr. J. A. T. Robinson in *The Historic Episcopate*, pp. 12f).

Both Professor Schlink and Professor Calhoun seem strangely reluctant to speak convincingly either of life after death or of the resurrection of the dead. In Professor Calhoun's attempt to stress a hope for this world, no reality seems to be given to the fact that that hope is not only for this world. It is not clear that either he or Professor Schlink has any clear insight into the wonder of the communion of saints and neither says a word on purgatory, either positively or negatively. The millennium is ignored, and though Professor Schlink is clear about judgment, neither he nor Professor Calhoun sufficiently stresses the fact that judgment only becomes a Christian eschatological dogma in so far as the real Jesus Christ Himself is judge.

(2) *The Christian Century*, Vol. LXXI, p. 1023.

(3) *The Christian Century*, Vol. LXXI, p. 1011.

Deep down goes the failure to relate the corporate hope of history at the end of its progress down the stream of time with the individual hope of the soul at the end of its progress across the stream of time. The problem of time is no more seriously grappled with than the significance (as I believe) of the parousia as the only eschatological doctrine which fulfils in the future the deepest Christian insights as to the way in which God has worked in the past or is working in the present. There is no mention of the doctrine of prevenient grace—the very heart of the Christian gospel—and there is no attempt to link in intelligible and relevant terms our present experience of the presence of love with our future expectation of its parousia.

Either the language of the Epistles and the Apocalypse dominates the scene (as in Professor Schlink's statement) or the thought (though not the language) of the Synoptic gospels—minus their distinctively eschatological note—is taken (as in Professor Calhoun's analysis) as a comprehensive statement of the Christian hope. Neither paper attempts seriously to grapple with the Johannine corrective to a one-sided futurism and there is no real effort to relate the message of Evanston's main theme either to the traditional eschatological teaching of the Church or to the popular fantasies of the prophetic sects.

All in all, these two Evanston papers seem to me to leave confusion worse confounded, though not so much worse as would have been the case if an artificial solution of our problems had been forced through by an over-simplification of the issues involved. On the one hand the believers in the "second coming" have not been given a clear lead to enable them to emerge from their fundamentalist caves and face the blinding light of contemporary realities—and this alone can give their understanding of the Christian hope relevance and significance in the world to-day. On the other hand the believers in the inevitability of progress have not been given a clear lead so as to correct their naïvely childish and *proximate* optimism by a truly mature and yet childlike *ultimate* optimism.

A this-worldly outlook and an other-worldly outlook have, in fact, been placed side by side. And the dilemma that Evanston has posed is simple: where do we go from here? Unless this question is seriously grappled with, much of the Evanston publicity of the message of the Church to the world must be written off as at best so much wishful thinking, if not at worst so much crass bally-hoo. If this is the uninformed opinion of one who was not at Evanston, it should be dismissed. But more sober criticisms of eyewitnesses who were at Evanston seem to suggest that it is not completely wide of the mark (cf. *Theology*, Vol. LVII, pp. 404 ff.).

If, therefore, this is the truth or something like it, how shall we (the writer and readers of this article) rightly follow up Evanston? Certainly not by ignoring its main doctrinal theme and concentrating on its subordinate practical issues. That is to dodge the issue. Certainly not either by imagining that Evanston has solved the eschatological question or by regarding its failure to do so as an excuse for

our abandoning the task. A church that is eschatologically devoid of hope will sooner or later find herself theologically bankrupt in faith. And a Church which is living on a false or fanatical hope will sooner or later awake to its nemesis, either by degenerating into a static body on the way to becoming a fossil, or by being warped into a fanatical body on the way to becoming a sport.

The way of true hope

Between the static great church and the fanatical sectarian clique, the way of true hope is not easy. But I think advance can be made in the following ways.

First and foremost, the biblical evidence must be re-examined, critically and constructively. Theologians cannot rightly reconstruct doctrine except upon a sound biblical basis. Dr. G. R. Beasley Murray's new book, *Jesus and the Future*, shows us what needs to be done. If Mark 13 is substantially the teaching of Jesus and if Jesus' expectation of the parousia within a generation was not fulfilled, can the parousia hope be maintained? If it can, how can it be restated in living and contemporary terms?

Is it possible to attempt such restatement without a much clearer understanding of the inter-relatedness of our present and past experiences of God's ways of working and our future expectations? Can eschatology be abandoned in favour of mysticism or mysticism be scrapped in the interests of eschatology? Will not prevenient grace, if it is the deepest insight of the Christian faith and the clearest truth of the Christian gospel, offer us our best clue as to the nature of the Christian hope? Will not our reawakened theological and liturgical realization that God is love, and our deepened psychological understanding of human love, help towards a new appreciation of the thrilling summary of Christian eschatology contained in Shakespeare's line, "Journeys end in lovers meeting"?

This is no romantic fancy, but sober fact: as much in past and present experience as in future expectation. It is no mere individual *tête-à-tête*, though it is that, but the cosmic *dénouement* of the purpose of God. Martin Buber's prophetic insistence on the fact that "real life is meeting" finds its climax as much in future parousia as in present communion. If belief in the eschatological parousia without the eucharistic presence is fantasy, then belief in the eucharistic presence without the eschatological parousia is idolatry. This is inescapable, if the presence and the parousia are of Yahveh and not Baal, of love and not lust.

Secondly, after a re-examination of the biblical basis of the Christian hope, there is need of a sustained effort to give that Christian hope its true shape, to see it in its truly Christian perspective, and, in the light of that perspective, to correct the distortions both of an uncritical evaluation of the biblical evidence, and of an ecclesiastical tradition which has often conspicuously failed to integrate its eschatology into its general ethical, doctrinal and liturgical outlook. Eschatology as an appendage to a theology which is, in fact, if not in theory, complete without it, is not Christian. And theology, which claims exemption from the inevit-

able surprise of judgement day, is not Christian either.

God's movement to us

What then will be the shape of a genuinely Christian eschatology? I believe that on its circumference it will find room for the abiding significance on the one hand of the doctrine of the immortality of the soul and on the other hand of the doctrine of the millennium. Nearer the centre will appear the doctrines of judgment, both proximate of individual souls at death, and ultimate of the universe on judgment day. But none of these doctrines will be allowed to usurp the central place in the Christian outlook on the future. This will be given to the doctrine of the parousia of Christ, and, incidental to it, the doctrine of the resurrection of the body. If in some such shape as this the Christian perspective on the future comes into focus, then at its centre will not be any doctrine either of the soul's progress toward God (via purgatory or not) or of the world's progress towards God (via evolution or not). Rather our whole attention will be fixed upon God's movement to us—to this universe as a whole and to every soul within it. And heaven and hell will lie beyond this final meeting—as the ultimate and abiding possibilities of the consequences of rejecting or accepting love.

The focus of the Christian hope must include both the destiny and fate of the entire universe at the end of time (whether that end be conceived in terms of catastrophe or evolution, all the evidence goes to prove that it is unavoidable) and the destiny and fate of the individual soul when it passes out of time (either at death or the parousia). On the probable human estimate that we shall ourselves destroy all life upon our planet by nuclear fission or what not, this catastrophic event can only be the humanly comprehended side of what, from the other side and from the divine standpoint, will be understood as the parousia of our Lord. Similarly death—the terminus of the individual soul's passage across the stream of time—will be but the humanly comprehended side of what will also, when seen from the other side, be understood to be the parousia of our Lord.

Looked at from our standpoint, the end of history and the death of every human being cannot be brought into focus together. Looked at from the divine standpoint, however, it is clear that it is God's enveloping movement which terminates time as we know it in either case. And it does so, not by divesting the time series of all ultimate significance, but by investing that series with wholly new and undreamt of possibilities. This is what St. John is talking about as "eternal life" and what St. Paul means by being "in Christ," and we all have some inkling of its meaning when we are "in love." For then we find, as Jacob did (Genesis 29:20), that whatever the clocks say, time flies.

There could therefore be no more gross distortion of the truth than to say in criticism of a particularly boring sermon: "He preached for an eternity." If the preacher had in fact done so, his sermon would have gone in a flash, and that is just the truth which not only the eschatological passages in the synoptic gospels, but also the

parables of growth as well, are trying to get across to us. Their point every time is not gradualness, but speed.

We shall never understand the meaning of this unless genuine mystical experience is faced up to by theologians as being not an aberration of the Christian gospel but the royal road towards inward realization in experience of that gospel. The tragedy of so much mysticism is that it becomes unbiblical by ignoring history, and by concentrating its entire eschatological hope upon a very one-sided interpretation of the beatific vision. The tragedy of so much eschatology, even in such a massive and moving form as Professor Emil Brunner's latest book, *Eternal Hope*, is that it ignores that mystical experience and awareness of God's ways of working here and now which alone can give substance and reality to any attempt to express His ways of working in the future and at the very end.

Back to our Bibles, and on with our prayers!

It is via a renewed study of the Bible and a renewed attempt in prayer and worship to re-enter in experience the world of which the Bible speaks, and to the reality of which it bears witness from Genesis to Revelation, that we shall recover a truly Christian hope. Evanston challenges us to explore this world for ourselves rather than to criticize its own imperfect attempts to indicate its reality and map out its features. We cannot run away from parousia, judgment, resurrection and the rest, any more than we can imagine that merely by using such words we understand their meaning. To have a full biblical vocabulary may be as fatal as to have none at all. It will only profit us, if it leads to the childlike rediscovery of the meaning of those original biblical words. And there will be no such rediscovery, unless we both go back to our Bibles and also go on with our prayers.

To separate the parousia of eschatology from the presence of worship is to fall into the pit, either of present idolatry or of future phantasy. To fail to relate a future which is cosmic in its scope to a future which is personal in its significance, is to betray the essence of the biblical hope, and to abandon all attempts to see "life steadily" and to see it "whole." We need to try to take our standpoint with God, and see His movement, from creation via redemption to consummation, as one unwavering demonstration of the effective operation of prevenient grace. We cannot speak intelligibly or relevantly to the Marxist hope in this world or to the spiritualist hope in the next, unless we so enter into the world both of the Bible and of prayer that we are truly born again continually into the childlike outlook, which sees all life as a unity and shot through with the possibility of wonderful and inexhaustible surprises.

No territory can be excluded from the possibility; no prophecy can be made of the manner of its manifestation. To insure against surprise, whether by a materialistic dogma or by a biblical theology, or by an ecclesiastical system, may seem to safeguard us from damnation, but only at the cost of insulating us from salvation. To live in

love is to live with the possibility of both now, and to live in hope is to live with the possibility of both for the entire cosmos as a whole, and for every individual soul within it, right to the very end. In that end, the Bible says there will be both heaven and hell. This is not a logical conclusion to systematize and round off its eschatology; it is an inevitable corollary of its faith that God is love and will not therefore coerce the allegiance of anyone or anything to Himself.

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A chapter in the High Strategy of Hell

Satan and missions

DONALD A. McGAVRAN

SATAN IS WORRIED about missions. Hundreds of millions of souls are constantly upset through missions. They catch glimpses of an abundant life, of things above, and of an inner reign of peace and righteousness. They begin to believe that there is for them something further than the fleeting pleasures of the flesh. Through missions now and again they hear the God of justice and mercy. He makes them vaguely dissatisfied with their own distorted conceptions of deity. Satan's reign can only continue unquestioned among them as long as he can prevent men from knowing or even imagining our heavenly Father, His Word and the salvation available to them through the cross. No iron curtain was ever so successful as the devilish plan whereby men turn into religions their own partial and often paltry thoughts about the Creator and Preserver of the Universe. To these religions they then yield absolute allegiance and teach them to their children. Thus by their own volition they are cut off from the true revelation of God. The ingenuity of the system is that the victim's *religion* is the iron curtain shutting out the truth about God, man, sin and salvation.

Missions attempt to breach the iron curtain. Satan is devoting time and thought to counter-measures. We have been fortunate in obtaining a reliable though partial report of Satan's secret strategy. His full plans to neutralize the tremendous advantages recently won by Christian Missions could not be covered in a single dispatch. The date is 22 February, 1955. Satan and his two chief lieutenants, the Seven-Headed Beast and the Cosmopolitan Spirit, are drinking beer at a marble-topped table beside the sea of fire. The conversation is taken down on a heavily insulated wire-recorder concealed in the sea.

"If only missions could be kept out," sighs Satan, "our foolproof system for these nations could be continued century after century as it used to be."

"Yes, Sire," agrees the Seven-Headed One. "You remember how I imposed my interpretation of the Great Commission on the minds of the evangelical leaders of the seventeenth and eighteenth centuries?"

"A successful distortion as I remember it," answers the Devil. "Let's see, you taught that the mandate of the Great Commission expired with the Apostles to whom it was given and hence was not binding on later generations of Christians. It is amazing how a superficial thing like that could deceive generations of Christians. Had it not been for that cobbler Carey, who wrote a most influential pamphlet against your position, the fools might still believe it! It was allied, of course, with their own selfish interests and financial advantages. That is the secret. A half truth allied with financial benefit is easily believed. Remember that for future planning."

New conditions need new plans

"There is no use crying over spilt milk," says the urbane Cosmopolitan Spirit whose speciality is plausible misdirection. "We face new conditions and we need new plans."

"How does the new situation in missions look to you, Cosmo?" rejoins Satan. "Come now, a quick summary. I have not much time."

"A quick summary, Sire? You ask the impossible. With these mad missionaries spread out in every country of the world, the Bible translated into over a thousand tongues, and that 'successful distortion' of your favourite assistant abandoned by all Christians scores of years ago, not even I can give you a quick summary."

"Make it as quick as you can, Idiot," snaps Satan. "What are the new factors? How can they best be neutralized? It is a little late in history to plan for the complete defeat of missions, but is there no way in which we can make their own devotion work against them?"

"I shall omit," replies Cosmopolitan evenly, "most of the background. We all know it well. Missions have been, shall we say, our favourite outdoor sport. But there are some new factors. Among them a most important one is the emergence of great People Movements to Christ in practically every country of the world."

"People Movements—what do you mean?" snarls the Seven-Headed One. "You are always thinking up some new and confusing terminology. Why don't you stick to ordinary English?"

"Mine is an exact mind," returns Cosmopolitan suavely, "and the term People Movement is an exact term. You will come to like it after you have gotten used to it. It is a coming term in missions. You see, missionary activity has frequently caused an exodus of some tribe, some caste, some clan, in short of some *People*. The Hebrews in Egypt were such a People. Like it, modern Peoples decide to leave our domains and journey to the City of God. Nine-tenths and more of all the newer churches are the results of such People Movements. Naturally these People Movements

have been most distressing to us. We have done our best to destroy or limit them. Our most successful tactics have been those three whereby we have kept the younger churches and the missionaries themselves from seeing their significance.

"First, we have stoutly maintained that these movements of entire Peoples to Christ were just one kind of mission work and that any sane poised approach to missions must press forward with *all* types of mission work. 'A solid, conservative, middle-of-the-road approach is what is needed,' we would say. This was particularly effective with all who rather fancy themselves well-balanced men.

"Second, we have promoted the point of view that People Movements are from among inferior races. We have thus used the race prejudice of the white man and of the cultured coloured man to tip the scales away from People Movements and in favour of work among privileged classes who, being rather comfortable in our domains, are extremely resistant to the subversive doctrines of the Good News. 'One Muslim is worth a thousand animists,' we would whisper in the ear of Christian workers. Many of them believed it gladly."

"I had a good laugh," interrupts the Seven-Headed One. "One day in India I got a Christian pastor from among the Untouchables to believe this. He was on the point of starting a Christward march from among his own relatives but, after I persuaded him of their inferiority, he spent his life preaching to the upper caste population with whom he was delightfully ineffective."

"Third," continues Cosmopolitan, as if the Beast had not spoken, "we have given People Movements a bad name in Christian circles. We have called them '*mass* movements' and have succeeded in getting many earnest Christians to doubt whether they are a valid way of christianizing the nations. We have brought it about that mission stations where tens of thousands have become Christian received only as much by way of missionaries and money as mission stations where no one was becoming a Christian. Thus we have starved these People Movements and kept the new Christians illiterate and spiritually backward. Seeing these weak Christians, superficial thinkers have erroneously, but easily, concluded that nominal Christians are produced by mass movements."

"Remember that dictum," interjects Satan. "It has been most effective against these embarrassing People Movements, which have lost us whole territories. 'The poor quality of People Movement Christians is due to their coming to Christ in groups.' This is the Big Lie which repeated sufficiently will help achieve our end."

"Sire," suggests Cosmopolitan, "may I venture a small correction? Really a correction of myself, not of you. We devils should never use the term People Movements. Devils must always speak of mass movements, for that term distorts and conceals the real way in which Peoples become Christian."

"Well said, Cosmo," purrs Satan. "'We doubt whether a nominal Christianity such as is typical of mass movements is worth anything to God'—there is a time-bomb to

bury in the heart of every missionary passion. To sum up, gentlemen, '*stigmatize and starve mass movements.*' That is our first duty. What else have proved successful?"

"If it had not been for the large investments in sterile stations," says Cosmopolitan thoughtfully—"bungalows, hospitals, schools and great works—this cursed love of the missionary for the people might have pulled him away to the fertile fields where thousands were accepting Christ. When the financial difficulties of starting new work in fertile areas were joined to the hesitations produced by race prejudice and the desire for a balanced programme in the most approved style, and the whole clouded over by a mission station approach, we obtained an effective deterrent to any reinforcement of these dangerous mass movements."

"Go on, Cosmo," smiles Satan. "I find this analysis of yours extremely stimulating and encouraging."

"We must not get encouraged too soon, Sire," replies his henchman. "True, we have achieved some successes. We have led missions to starve and dwarf numerous exoduses from our domains. For this we thank you, whose indefatigable spirit inflames our every moment. But, Sire, notwithstanding all our labours, a hard appraisal of the situation requires that we recognize that a great number of People Movements—I should say of these damned mass movements—have occurred and are occurring. I regret to report that the tempo is increasing. Our efforts have not been sufficiently successful. Unless we do something more effective we shall suffer the most disastrous defeat in this coming half-century which we have ever experienced."

"Enough of this pitiful pessimism," roars Satan. "Don't you realize, you devil, that the forces of nationalism, communism and materialism were never stronger? Missionaries are not being allowed to go to China. I have the entire missionary world jittery. Church journals are timidly speculating on which one of the mission fields will be lost next! Only one in eight of the American missionaries to India has as yet been denied a permit to re-enter, which has not hurt missions at all. But every gathering of missionaries and their supporters fearfully asks whether missions will continue in India! Your pessimism is entirely unfounded. Shall I touch your back with the lash to give you more courage?"

People movements

"Sire," says Cosmopolitan, with a wry smile, "all that you say is true. Yet, Sire, lash or no lash, the fact of the matter is that there are over a hundred million persons who can be won for our Adversary in this generation through People Movements, and no amount of minor defeats in the fields of nationalism and materialism and communism will make up the losses we may suffer. Unless we can stop these huge accessions to the Christian faith we are in for a very bad time. You see, when a tribe as a tribe, a caste as a caste, a People as a People, enters the Christian field its faith is maintained not merely by its theology but also by its social solidarity. Christianity is not merely an interesting individual conviction

about deity, but it is 'our clan faith.' Once a People becomes Christian all the forces of social inertia operate on the side of orthodoxy. You remember the Waldensians, Sire? What stubborn resistance they put up against Rome? Was the cause theological opinion firmly believed? Only partly, Sire. A very pronounced source of their obstinacy was the fact that they had become followers of the new way as a People in the remote Alpine valleys and what they were defending was not merely dissent, but was the Waldensian way of life.

"Now when tribes as tribes, clans as clans, and social wholes as social wholes become Christian—even when in the first generation or two they are somewhat imperfect disciples—they become permanently Christian. We now face these permanent People Movement churches all across the face of our heretofore inviolate domains. They are entrenched and growing in your Kingdom, Majesty. That is the new situation which I find most threatening."

"I see," rumbles Satan. "A discouraging picture. But will the People Movement theory stand scrutiny? Are you sure it is not one-sided? We must base our strategy on a balanced appraisal, you know. We have no place for ill-considered enthusiasms."

Before Cosmopolitan can reply, the Seven-Headed One speaks. "I am not given to agreeing with the devil Cosmo, but in this case I think he has something. I remember how, when the Muslims were capturing Palestine and Egypt and Asia Minor and North Africa, the Church was vigorously baptizing the barbarians of North Europe. At that time we rather encouraged this, thinking that the addition of a few million illiterate savages was a good way to trick the Church into paying little heed to the loss of the powerful and civilized Peoples of the Mediterranean. But we made a bad mistake. Those barbarians, christianized, stopped the Muslims and provided for the most spectacular advance of our Adversary. The accession of *Peoples* of whatever degree of primitiveness is always dangerous. We must do something."

"Very well, what must we do?" asks Satan. "Don't stand there speechless. Out with it now, really good strategy. You, Cosmo. You have described this dangerous new condition. What is your cure?"

"We face a most complex situation," grumbles Cosmopolitan, "and you, Sire, demand a cure! What I shall propose is certainly not exhaustive, and will need to be supplemented by the co-operative thinking of all of us. But to start the ball rolling, here are two ideas. First, these new People Movement churches are beginning to feel independent. Sentiments of nationalism are stirring within them. They are inclined to construe missionary aid as missionary control and to resent it. On the other hand, the People Movement churches are culturally very much behind the older churches and missionaries easily think that they need a great degree of guidance, teaching and ruling for years to come. This is a situation which we can easily exploit. Drive a wedge between the younger and the older churches. Make the leaders of the younger churches intensely sensitive on points of honour. Suggest to

them, Majesty, in ways so well known to you from whom all the devils have so much to learn, that the continued stay of Western missionaries is a form of 'religious imperialism.' Conversely, let us continually insinuate into the thinking of Western missions that they must impose their own consciences on the younger churches. You follow me, Sire? I mean that missions should insist that in matters like church union, beer drinking, marriage laws and brotherhood, mission help is conditional upon the younger churches following the mission's conscience. Breaking up the unity of older and younger churches and interfering with the continued and highly necessary aid from the one to the other is relatively easy and should be highly profitable."

"A most respectable item for our strategy," judges Satan. "Most cogent and convincing. It was so good, in fact, that it started an—er, er—theological train of thought in my own mind. Our most disastrous defeats have occurred when the churches have acted on their Leader's promise that the Holy Spirit would guide and empower them. It was the Holy Spirit acting in small semi-organized groups which broke out through the skilful racial entanglement which I threw around that first great movement of Jews on and following Pentecost. It was the Holy Spirit who produced the typical Christian way of life in these first churches of Christ meeting without trained clergy, and without tradition, and without financial arrangement at all! These myriad new churches of Christ today scattered across the steamy forests and fertile plains of Asia, Africa, South America and the Islands of the seas will be very formidable indeed unless they can be confined to the practice of Christianity as delivered to them by foreign missionaries. The missions and older churches must be led to deal severely with any new departures on the part of the younger churches. 'The Holy Spirit cannot suggest any course of action out of harmony with our interpretation of the Scriptures' is a good thought to plant in many Western minds, don't you think?"

"Marvellous," chorus both devils. "Who but Satan could have carried the battle to the Adversary Himself and thought up a feasible device to bind the Holy Spirit through the concern of the older churches? A most excellent stratagem!"

"Ah, but wait till you hear the other half of the stratagem," beams Satan, pleased at the acclaim. "You must see to it that many new departures *are* satanic in their origin and purpose. These wretched Christians will have a bad time sorting out what is of God and what is of Satan. Planned confusion! Ha! my faithful servant Lenin learned that one from me, and used it to good effect too."

"My poor contribution," fawns the Seven-Headed One, "cannot compare with master strategy such as we have just heard, but I offer it for what it is worth. Like all strategy it is based on the condition in which we find the enemy. As I see it, due largely to our efficient work, a great deal of missionary labour during the last two centuries has gone for nothing. We have successfully diverted missionary effort from baptizing the nations to

raising the standard of living, from discipling whole peoples to educating non-Christians, and have brought it about that many a 'splendid piece of mission work' builds no growing congregation. We have so consistently defeated many missions and younger congregations that 'discipling of the nations' has ceased to be a standard of missions, and 'carrying on mission work' has been accepted as an adequate achievement. Thus work which hell does not fear at all, which leaves no growing church and which uses up priceless missionary resources, trying vainly to batter down granite walls, is counted quite as valuable as that which plants congregations in a thousand villages. It is supported even more generously. Observe, Master! All we have to do is to urge 'equal treatment of every missionary giving his life to the mission field, regardless of whether he is multiplying congregations or not.' We can thus keep churches and missions from seeing the importance of these dangerous People Movements. We must focus Christian attention on the static mission stations where they don't baptize a dozen non-Christians in a decade. We must insist that support to static stations—to their schools, hospitals, institutions and evangelistic work—must be not only continued but enlarged. Of course, Sire," he continues deprecatingly, "I am simply applying your most excellent principle of planned confusion in another direction. By denying the missionary enterprise any *standard* of effectiveness, by ridiculing the idea that the single standard of church growth can be applied to such a complex situation, we can successfully maintain the idea that any labour of any devoted missionary is equally worthy of support."

"Not bad, Beast, not half bad," meditates Satan aloud, turning over this idea and savouring it as he rolls it around his mind. "Not half bad. In fact, quite good. At one stroke you would continue resources to places of least return and thus deprive the growing churches of needed support. Let us dream up a few slogans which we shall quietly insert in missionary and church conferences."

"Here is a good one," laughs the urbane Cosmopolitan. "'Missions are not concerned with mere numbers. Many missions which baptize only a few persons are nevertheless doing a great work. They should be strengthened, not skeletonized."

"Wait a minute," breaks in Beast jealously. "It was my idea, wasn't it? Let me illustrate it. Here is one to introduce at board sessions. 'We consider all our brave missionaries equally worthy of support. Our duty is to support all."

"Very fine, my friend," says Satan soothingly. "A truly effective slogan. Like the other two suggested, it has the enormous advantage of being *almost* true. And it passes the buck. Always lead Christians to pass the buck, my boys. The boards to the missions! The missions to the boards! And both to the younger churches! Devilish good strategy!

"Now we have a good deal of ammunition for the campaign ahead and our planning session must end. All the devices we have talked about this afternoon will prove useful. I really must go. I have some important seducing to do."

Christianity and culture[1]

KENNETH G. GRUBB

HERE IN MONTEVIDEO we who have been privileged to be visitors and guests in this great capital have just brought to its close the Eighth General Conference of the United Nations Educational, Scientific and Cultural Organization. It is one of the Specialized Agencies of the United Nations, initiated in the London Conference of 1945, with high hopes held and great purposes to be pursued.

Many who know little about the actual achievements or failures of Unesco are familiar with the words in the opening clause of its charter which tell us that since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed. It is no part of my intention this morning to examine whether such words do indeed adequately describe the main assumption which should lie behind an international cultural organization. Nor am I concerned to ask whether the organization has fulfilled to a satisfactory degree the hopes and expectations of those who founded it. These are interesting questions on which I might have much to say but they do not seem to me to be appropriate to this occasion.

(1) A sermon given in Emmanuel Church, Montevideo, on the occasion of the recent General Conference of the United Nations Educational, Scientific, and Cultural Organization.

Is man building for glory or for chaos?

During these weeks I have, however, found myself constantly asking a different question. It is a question which, I think, all of us who are in any real sense alive, ask from time to time. I refer to the challenge of what should be the attitude of the Christian to that exploitation of nature which has been the triumphant boast and indeed the victory of the age of science? Is man building for glory or for chaos? Are his hopes for a new order of progress, health and prosperity throughout the world firmly based or merely the gleam of a mirage? These are questions which cannot be certainly answered. All that I want to do this morning is to glance at one or two of the insights by which, as it seems to me as a lay Christian, the Church must approach the whole perplexing challenge.

The confrontation between science and religion has, as we all know, passed through various stages in the last hundred years. In the nineteenth and in the early part of this century it was widely held impossible that there should be a reconciliation between the Christian faith based on the Holy Scriptures and the findings of natural science. That has been succeeded by a period when, on both sides of

the argument, men have come round to saying that there is no such conflict as has been supposed, and no necessary contradictions between the assumptions of the Christian faith and those of the scientific approach to the question of man's nature and destiny and his relation to the order of nature. I think myself that this change of view, welcome as it has been, has in some cases been made too lightly. I believe that many of the more important matters at issue between science and religion have not been properly or satisfactorily solved. This is particularly true of all that field of thought and faith which immediately concerns the nature of man, his moral responsibility, his sin, his psychological defects and their causes.

Be that as it may, we have now passed into a time when these questions have to some extent been superseded in the minds of men by a totally different and startlingly new attitude which is more of the nature of a sudden shock, a treacherous blow from a hidden instrument which has stabbed us wide awake. We turn from natural science to applied science and we discover that we have at last laid our hands on the means of our own self-destruction; that it is within man's power to eliminate himself and all that he has created; and to bring civilization and possibly all life to a sudden end. In these circumstances, panic circumstances as they appear to many, the question has been raised, and raised as much by leading scientists as by religious authorities or moralists, of whether man is still justified in pursuing his exploration of the secrets of nature, or whether he ought not, if he could, call a halt to the whole process.

The question is not, as far as my reading goes, a new one. It was raised very specifically in the nineteenth century by the Goncourt brothers who actually suggested in as many words that the moment when man had discovered the final secrets of matter would be the signal for God to declare to the world "Closing time, Gentlemen." This was a bold prophecy, and no doubt thought at the time to be little more than imaginative romancing. Today, we think differently. But men rarely learn except through the experience of history, and then only slowly. Their contemporary achievements blind them to their ever recurrent dangers.

Thus we have moved very far indeed from the outlook of the great romantics, such as Herder, Wordsworth and Goethe. Nature, to Goethe, was the living garment of God. This is as grand and sweeping a phrase as it is a fine conception; and what is nobler in all the poetry of the period than the Angels' Chorus in the prologue to the first part of Faust where the grandeur of this conception of nature is developed. By contrast, nature at times almost seems to us to-day to be the instrument of the wrath of God.

I do not believe that the Christian should assent to this negative attitude, essentially based upon fear. I cannot think that it is right to attempt to restrain processes of discovery which have been of inestimable benefit to the welfare of man, and which are still continuing to be so. Such an attempt would in any case be futile since it would not be universal, but it would also

be wrong. The peril of the wrong use of means and resources has been in the world since Cain slew his brother Abel. The abuse of nature has never proved capable of solution by the simple return to nature. It is of the essence of history which daily leads us nearer to its own end, to the second coming of Christ, that it does not allow the clock to be put back in this way.

Accordingly, many modern teachers, including here again some of the most distinguished scientists, have taken refuge in the familiar truth that matter is of itself neutral. The only question is what use is made of it. The ambivalence of all matter and all discovery of the properties of matter is in this sense obvious. De Quincey himself observed that the drugs which dulled his pain ruined his mind. Power can be used for construction or destruction. Without high explosive few great roads or railways could be built and we should continue to live in the days of the mule track and stage-coach. This I gather is what some people want, but not with such earnest persistence when they have to make such a journey themselves.

Therefore, the ultimate question rests with man himself. What will he do? How will he act when these tremendous powers are in his hands? Will he destroy or construct?

People hold language such as this, thinking that thus they have posed a real dilemma of choice. But this is not so. Let us remember that the possession of great power is liable to lead to the use of it in frequently undesirable ways: this is evident in history and the Christian who knows what the Bible has to say about the sinfulness of man would not expect it to be otherwise. Man is led on by his own triumphs to his own destruction: surely this is a theme as old as the great Greek tragedians. Furthermore, it is certainly relevant to remember that men do not act of a sudden in a way that is at gross variance with their whole general tendency of thought. A man's action in a crisis is dyed the colour of his thought as a whole, and the tenor of his thought and outlook can often be correspondingly read by his reaction to a moment of crisis. In these matters men are too obviously still children.

I feel myself that we are more likely to secure a return to sanity if we place the whole tremendous development of science in the domination and exploitation of nature in its full and proper setting, and do not attempt to isolate it from other conditions of the life of man here on earth. Of course, nothing that I say here, indeed nothing that Unesco says, is likely to deter the nations from having a war if any one of them is bent on it. I am more concerned to analyse the general temper and outlook which leads to a condition of war in the world. We speak of peace as an ultimate goal; it is in reality the product of wider and deeper harmonies that must create it, but that are in large part at present beyond our reach.

God, neighbour, and nature

And here I think we must constantly remind ourselves that all our lives are set in the midst of three great realities: God, neighbour and nature. This is implicit

in the Bible: it is in the temptations of our Lord. Man is not to rely on nature, on bread alone; he is not to indulge in a wrong, a mechanical relation to God—he is not to tempt the Lord his God; he is not to aspire to false standing with his neighbours, to govern the kingdoms of the world for the sake of the power and glory of doing so. It is a constant theme of Victor Hugo's that man is a creature of religion, society and nature, which is saying the same thing in a different way. It is the triumph of Tolstoi as a novelist that he always moves consciously within the framework of these given factors.

In Unesco we have been preoccupied during the discussions of these weeks with only two of these realities: neighbour and nature. We have been preoccupied with our neighbour since a large part of our programme is devoted to promoting various means of educational advancement and technical aid, as it is called to-day, among the underdeveloped countries at their own request. All this seems to me good: it is highly deserving of praise. It is surely a Christian principle, one might say, that the rich should help the poor, or the more prosperous nations the less-advanced ones. So far from being devoid of a sincere humanism, the programme of Unesco is shot through and through with it.

Nor am I disposed to criticize the programme in the field of the natural and physical sciences in its broad outlines. And in the debates that have been held during the last month when these matters have been up for discussion, it has been very evident that wise men have been well aware of the kind of warnings that I have just dwelt on.

But I think we must recognize the fatal temptations of the two common attitudes of self-confidence and good intention. Any man who knows, let me repeat again, what the Bible says about sin, will recognize that it is our highest idealisms that often disappoint us. It is our noblest aspirations that cause us the most unhappiness. It is the finest fruit that turns to bitterness on our palates. I can well remember, many here no doubt can remember, the great optimism with which the League of Nations was founded. I can even more vividly remember the criticism heaped on my head by certain of my friends, mostly in America, for suggesting in 1945 that the United Nations would have a rough passage. Time and the hour do indeed run through the roughest day but let us be realistic and cautious in our approach to all this. The history of man has mostly been a story of progress, yes, certainly across the broad sweep of the centuries, but also of high hopes betrayed, things lamentable done. In the so-called autonomy of man there is no guarantee that I can see of the inevitability of progress.

It is no task of Unesco to cope, if I may use the phrase, with God. That must be done by the Church and by individual men and women who have found peace and forgiveness because they sought them in Christ. Such a body as Unesco with its over seventy member states, sovereign states and some in their own eyes more sovereign than others, can only exist on a plane of secular relativism. This is a pity since Unesco is, I am advised, con-

cerned with culture, and on any count religion is an essential element of culture.

I will add, however, that I think there are practical ways in which a more substantial religious influence could be brought to bear on the discussions of Unesco. If my main thesis this morning is correct there should be the possibility of co-operation between Muslims, Jews and Christians in working out its implications. In a narrower circle there should be possibility of closer co-operation between all Christians, all those, that is to say, whose understanding of man and his destiny is based on faith in the incarnation of the Son of God. On other aspects of this great challenge there should be ample opportunities of co-operation between those associated with the churches, members of the World Council of Churches; and in such discussions the help of the representatives of the Christian non-governmental organizations with consultative status would be invaluable. But nothing of this kind ever occurs unless some bright guy touches it off.

But it is the task of the Church to point out that to seek and obey the will of God, to abide by and follow out the meaning of the truths of the Christian revelation, are absolutely indispensable, if we are to break out of the frustration we have created for ourselves by our very domination of matter. I see at the moment no other profitable approach to this puzzling question.

It is similarly the task of the Church to emphasize that true love of one's neighbour, which is laid by our Lord's command on every one of us as Christians, cannot be interpreted only in terms of great operations in the field of public health or education valuable as they are. It involves that lowly and humble serving of our neighbour, as a person and as one for whom Christ died, of which He Himself has for ever left us an example in the washing of His disciple's feet. And He has commanded us thus to do. What this means in the given situation, no man can with confidence say for another. But it is bound to involve a sacrifice and personal abnegation which too often we are unwilling to embrace.

To restore the due balance between our apprehension of God in Christ, our love for our neighbour, and our exploitation of nature, will not be an easy task. It will certainly not be accomplished in my time and it may well be that men will have again to learn, perhaps in the bitter school of war, the things that belong to their peace which now are hid from their eyes.

If it is not restored, I cannot see any real future. I fear that God's final word to a self-confident civilization may well be that which was spoken to a prosperous monarch of old: "God in whose hand thy breath is and whose are all thy ways, thou hast not glorified."

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The work of Industrial Chaplains

C. H. CLEAL

THE TITLE reminds us of the main criticism levelled against an industrial chaplain, i.e., that he has no particular work to do. His duties are not specified in any text-book on industrial administration. If he is allocated to the sphere of personnel management, he is said to be a mere welfare officer and a second-rate one at that. But if he is not placed there, where can room be found for him in the industrial "tree"? He is not a workers' representative, nor is he qualified as a technician. If it is argued that his work is the preaching of the Gospel and the cure of souls, the critics say that these are precisely the duties which he cannot possibly carry out in a factory. He should not preach the Gospel to people who ought either to be working or enjoying whatever form of recreation they prefer in their spare time, or having a meal. If he talks with individuals about spiritual problems or about church attendance, it is said he is imposing upon people who cannot very well avoid him and who, if they required spiritual help, could visit his home or his church to get it. In short, either a parson is a superfluous and probably incompetent social worker, or a minister of the Gospel in the wrong place.

These criticisms seem very neat and logical, but the evidence contradicts them. There are occasions, as on the great Christian festivals, when crowds of men in overalls undoubtedly welcome the opportunity of singing carols and hymns and listening to the Gospel, but apart from these, there are any number of men and women who enjoy "getting at" the parson and asking him questions. Whether this procedure takes the form of a Padre's Hour, or an open Forum, or a discussion group, does not very much matter. The point is that people who never come to church show by their attitude and their questions that they are much more deeply concerned about the relevance of Christianity to daily life than would seem to the unthinking observer. On the whole, the evidence is against those who think a chaplain is an imposition; it all depends on how he sets about his job.

Then again, who is to draw the line between those personal problems which are alleged to be "spiritual" and those which are said to be "material"? Supposing a man is so depressed that both the charge-hand and the Personnel Manager are convinced that he is neurotic or even psychotic, yet it is

by no means easy to persuade him that it would be a good thing to see a doctor. He resists any such suggestion and says he is perfectly fit, although it is quite obvious that something is weighing him down. Supposing we rule out indigestion and assume that he is paid a reasonable rate for his job, and further, that the personal relationships with his mates are satisfactory, it may well be that this neurosis has a spiritual and a mental cause. Or, take the case of the man who believes his wife to be unfaithful to him and is obsessed by jealousy. This is certainly not a case in which the Personnel Manager or Welfare Officer has any right to interfere and yet it may well be that the effectiveness of the employee's contribution is gravely undermined by this uncertainty in the home situation. This may be another case where the absence of faith and loyalty between the two partners in the home may be, and often is, traceable to an absence of faith in God. These examples are only cited to show how utterly impossible it is to divide life up into so-called religious and secular categories. The pastoral function of the chaplain is to remind all concerned, by an unassuming but sincere offer of friendship, that there is a supernatural dimension. The facts prove that he can fulfil a pastoral function which is not superfluous but complementary to the skills exercised by others.

It will be said that discussion groups can be run by lay men and women, and that Christian chargehands, foremen or Personnel Managers can exercise a pastoral function. So they can, but if we take this argument to its logical conclusion, it means the abolition of an ordained ministry. Many churchmen believe that lay men and women can defend the Gospel in argument and by example, can offer prayer, can teach the faith, and can minister to the sick and needy. Yet it has been found in the Divine providence necessary (whatever our theory of the ministry may be) to set apart certain men to give their whole time to the preaching and ministry of the Word and Sacraments, and to the "cure of souls."

God and Economics

We are, therefore, forced to the conclusion that either the ordained minister must confine himself to those who are already Christians, i.e., to the so-called "gathered community" which confesses Christ, or—if he feels called to preach to the unconverted and to minister to the needy—there is no reason why he should be excluded from the place where nowadays most men and women are to be found. Further, and this is of crucial importance, it is often within industry, rather than in suburban or church life, that all-important and far-reaching decisions are made. If a priest can also have a prophetic function, then this is where in one way or another he can introduce some thinking about the relation of economic purposes to the purpose of God, or about the biblical teaching on work. Ample evidence is provided by the schools of leadership in industry, or by the week-end courses run for apprentices, foremen and the like, that many people in industry feel that a clergyman may have something relevant to say. He cannot and

should not talk about industrial administration, but he can say something about theology which will help folk to see that a theologian can on occasion be as prophetic as an atomic scientist.

At the same time, it must be said very emphatically that by no means all clergy and ministers are fitted to undertake this kind of work, and that if it cannot be done properly, it should not be attempted at all. Further, the work of the chaplain will always be subordinate to that of the Christians who are earning their living and who are implicated every day in factory life and politics. His job is in a sense to be a pastor *pastorum*, to look after and advise the Christians in the factory and possibly to encourage the formation of Christian cells or groups, but he has also to be a servant of the Word, husband to the widow, father to the fatherless, friend to the friendless, and he is not to ask any questions about the status of the people he is trying to serve. The work of an industrial chaplain will not, of course, be confined to the work of the factory, though it may have originated there. Through the contacts he makes on the factory floor or at shop meetings, joint production committees, and so on, he will find an "open sesame" to people's homes, to community centres, to Trade Union branch meetings, to branches of the Institute of Personnel Management, to technical colleges, to all sorts of places. In fact, if he takes his job seriously he will find himself fully engaged in it; then he will have to ask his Bishop or his church officers if he can concentrate upon the new service. The answer he gets will give a clue to the evangelistic vision which the church authorities possess, but they will naturally ask themselves whether the man in question has the necessary training, qualifications and resources to carry through so vast an undertaking.

Training

This raises the whole question of training for the ministry or the priesthood. At what point in a man's training does it become clear in what sphere he is likely to serve best? Some men may be able to adapt themselves to almost any environment, but surely, before a man leaves college, he should be asked to prepare himself for a particular opportunity. Our intending industrial chaplain would study industrial relations both in the abstract and the concrete and would probably live in an industrial hostel and also do a year's work in a factory while he is preparing for his life's task. These questions of training are occupying the minds of the church leaders to an increasing extent, and a number of experiments are under way, which provide opportunities for men to combine theological study with practical work in a life situation.

* * *

What has been attempted

These general considerations may be reinforced by the following examples of work which has been attempted:

(1) The Home Board Industrial Chaplaincy scheme of the Church of Scotland has involved the setting up of a wide network of committees to sponsor chaplains attached to many industrial concerns, and this work embraces not only the engin-

eering factory or mill where employees are gathered into one place, but operations such as British Railways or the Post Office, where people are widely scattered. This is the most carefully organized scheme in these islands and it has both the advantages and the disadvantages of central supervision. On the one hand there is the danger that it will be thought necessary for each factory to have a chaplain, whether he is really suited or really wanted or not; on the other hand, it will mean that the whole church is alive to the importance of meeting a felt need in this way.

(2) The Church of England industrial mission to a city is carried out under the leadership of a strategist of vision, who is assisted by a number of men who are prepared to be priest-workers, free-lance evangelists or group leaders, as the case may demand. This means an attempt to understand the spiritual as well as the economic purpose of the city's staple industry and to hold out a new hope and purpose to those who will accept work as a Christian duty and obligation. It involves the setting up of factory groups, not to be closed circles of the pious, but teams of men and women prepared to play their part in the life of the factory. The leaders of these groups will meet from time to time for consultation and to draw strength and inspiration from the celebration of the sacrament of Holy Communion.

(3) A Methodist minister uses his church as a strategic centre from which he sends out into the factories a number of lay and clerical workers who seek, commando fashion, to make an impact upon the life of the places they visit. This word "commando" has come in for much criticism, and the danger certainly is that the so-called "commandos" subsequently retire from the beachhead and do not remain there to work out the implications of the faith which they have been preaching. However, the reply would be that they aim to leave behind them men and women who are prepared to stand up for Christ in whatever way they may be led. In the particular city which I have in mind, a tremendous scheme of visitation has been floated, whereby hundreds of homes of people in need have been visited as a result of factory contacts.

(4) A free-lance Church of England "chaplain" who would rather regard himself as simply a "brother" or friend, makes it his business to get alongside young people who are working in the city's factories. They come with him to the church and he goes with them to the Youth Club or the factory. He aims at understanding them and being understood by them. As one result, many young people attend week-end courses for apprentices and others, and learn something about the Christian faith as well as enjoy a happy period of Christian fellowship.

(5) A Free Church chaplain finds his way on occasion down the mine as well as to the pit-head. There he meets and makes friends and as a result finds a two-way traffic beginning to run from mine to church. The evangelistic campaign which takes place in this new atmosphere of critical but friendly interest is undertaken with a new zest and meets with surprising success.

Our conclusion is, therefore, that men with the necessary knowledge and aptitude may properly regard the factory as coming within their sphere of pastoral concern. Certain men, who need to receive specialized training, may be called to exercise a full-time ministry in this sphere, but their work must continue to be regarded as experimental for some time to come. With regard to financial arrangements, it would certainly be most unwise for a chaplain to come on the pay-roll of an industrial establishment, whatever contributions a firm may wish to make to the work of the Church. As was stated in a pamphlet on this subject produced by the British Council of Churches in 1944, ". . . in all approaches and arrangements regarding chaplaincies, both the independence proper to an industrial establishment and that proper to the Christian Church need to be recognized and respected."

We are left with the pressing and perplexing problem of the relation of a social group, centred on a factory or an industry, to the wider community of the town or city. This is a subject which is inevitably raised but not dealt with here. While society is organized as it is, a priest or pastor can hardly ignore the *milieu* where the habits and minds of the people are largely formed.

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Dr. John R. Mott

THE PASSING of Dr. John R. Mott at the age of 89 has brought to a peaceful close a long career, devoted with unfailing singleness of purpose to the extension of the Kingdom of God.

It is not necessary here to show that career in detail or repeat at length the innumerable tributes which have been paid to this remarkable man, a leader among men, a servant of the servants of God, a friend, counsellor and guide to scores of humble folk who caught the flame of his passion, and dedicated their lesser talents to serve the greatest of causes.

If the world was his parish as it was, the Church in every land was his home. He was one of those who at the bidding of his Maker speeded over land and ocean without rest. Now he has entered into that rest which he has so richly won.

A man of strength and command, it was yet true always of him that:

Gently hast thou told
Thy message, which might else in telling wound.

K. G. G.

The Church in the Soviet Union

GUSTAV W. HEINEMANN

AT THE INVITATION of the Patriarch of the Russian Orthodox Church I visited Moscow, Sagorsk, Leningrad, Kiev and Odessa in June and July of 1954 to learn something of church-life in the Soviet Union.

The Orthodox Church was a State Church until 1917 when it was overthrown with the Tsars. It then suffered great persecution and dangerous internal divisions. It was only with the war between Germany and Russia that any real change in its position took place. In 1943 Stalin once again gave it a legal constitution. Under this the Church is forbidden to conduct the religious education of children, welfare work, and religious "propaganda," so that its sphere of activity has been limited to the preaching of the Gospel and the administration of the sacraments. In these activities the Church to-day is protected from any arbitrary and violent action—without prejudice to the exerting of anti-religious influence upon the people by the Marxist State. Since 1943 there has been a "Governing body (Soviet) of the Ministry of the U.S.S.R. for the affairs of the Soviet Orthodox Church," which superintends the prohibitions laid upon the Church and helps it within its existing sphere of activity. This body arranges for building materials, materials for monasteries, machinery, and so on. Building sites are lent to the Church as to every other organization or person (gratuitously and for an unspecified length of time) because all land in the Soviet Union is exclusively the property of the State.

The Orthodox Church states that there are 20,000 churches, 40,000 priests (not counting deacons), ten training colleges for priests, and two religious academies as well as monasteries and convents in the Soviet Union to-day. In the large towns the number of churches in proportion to the population is small: in Moscow fifty-five for some six million inhabitants, in Leningrad fourteen for some three million inhabitants. The services I attended were filled to overflowing, in spite of the fact that the number of services is greater, both on Sundays and weekdays, than in Germany, and despite the fact that the churches have no seating arrangements. The number of baptisms is very large. At one service in Leningrad I saw 250, and it is the same in this church every Sunday. A priest from the Patriarchate declared that about four-fifths of all newly born children are baptized. I have heard of cases where even

convinced Marxist and atheistic parents have their children baptized.

The Church is maintained exclusively by the voluntary contributions of its members. Candles are sold for the worship of ikons or relics; there are collections at the services, and gifts are made when the sacraments are administered; for example, it generally costs 25 roubles for a baptism. The donations for the sacraments produce enough to support the priests and the other church-officers. The proceeds of the sale of candles and the collections are used for remaining church expenses. Congregations send up a certain percentage to the Diocese, Metropolitan and Patriarchate. To all appearances the Church has the means that it needs for carrying on its work. There are cases of priests enjoying considerable wealth.

Because of the banning of all instruction of children, and also because of the internal divisions in the twenties, the Orthodox Church, in its services, has begun to increase the knowledge of the Bible through its sermons and through new forms of Bible instruction. For example, a priest reported that in the course of the last few years, he had interpreted the Epistles and the Catechism to 100 to 150 people on weekdays and to well over 1,000 people on Sundays. Of course, the main part of the Orthodox service remains the Liturgy, that is, the representation of the Gospel by means of chanting and prayers by the priest, choir and congregation. Here the ancient forms continue unchanged.

The Orthodox priests are not Marxists, but they are loyal to the Marxist State. There is no attempt at exerting influence on political or public affairs. Our German problems in connection with the responsibility of the Church towards the State and society are unknown. To work for peace is alone considered as the legitimate concern of the Church. In the unchanged continuity of its age-old liturgies the Orthodox Church sees the guarantee that it is carrying out its mandate.

In face of these facts there remains only one thing for me to say. The Russian Orthodox Church exists. It exists in a sphere of activity which is substantially curtailed when compared with that in the reign of the Tsars. It can no longer stand upon its public rights and privileges but only on the faith of its members. This faith forces even a totalitarian and anti-religious State to respect the Church. One of its Bishops said that the fall of the Orthodox Church was God's just judgment and had as its aim the revival of the Church. It knows how to use and to shape its remaining sphere of activity according to the situation. There is a confident trust in the Orthodox Church. A Provost (*Propst*) said in a discussion on Basil the Great who, in the tradition of the fourth century, wrote the liturgy used to this day on feast days, ". . . and he will live for ever."

The Lutheran Church exists in Estonia and Latvia. I was able to speak to its Bishops, Kivitt (Reval) and Turss (Riga). Both Churches have changed from being German-speaking to Estonian- and Latvian-speaking Churches. Since instruction for confirmation is now impossible, the parents and the church service must undertake the task of

the religious teaching of children. Bible lessons in the family circle and with neighbours, but without a priest, are possible. As regards finance, both Churches have always relied on the voluntary contributions of the members of their congregations.

Baptist congregations form a union which extends over the whole of the Soviet Union with their headquarters in Moscow. I had an opportunity of speaking to the President of the Baptist Association. The Union consists of 5,000 congregations with over 500,000 baptized adults. This figure is five times greater than before the Revolution. Probably other Protestant denominations have joined the Baptists. They, as well as the Lutherans, have not sufficient Bibles or religious books.

Since the Revolution relations between the Orthodox Church and the other Christian Churches have been good. That is to say, the Orthodox Church, since its own fall from power, can no longer persecute others but stands on the same level as they do.

Christian Churches in the Soviet Union are grateful for every opportunity of meeting Christians from outside their own country. They welcome visits and would like to return them. The Assembly of the World Council of Churches at Evanston called upon Churches, especially those from lands between whom tension exists, to pay such visits.

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E. J. Bingle

WE WELCOME back our friend Ernest J. Bingle from his extensive journeys overseas, and, at the same time we are very sorry to say goodbye to him as Associate Editor of WORLD DOMINION.

In this capacity he has rendered discerning, valuable, and faithful service for over seven years, and his contribution will be greatly missed. His services are now being lent by the Survey Application Trust to the International Missionary Council, so that he can work with this Council on projects of survey and research which will accord with the policy of the Trust. He will remain responsible to the Trust for the main organization of the work on the "World Christian Handbook," while, for the Council, he will be Editor of the "International Review of Missions."

While taking leave of "E.J." as Associate Editor we shall certainly not say goodbye to him as friend and counsellor of the magazine he has served so well.

The world to-day

E. J. BINGLE

"Tell Scotland"

ON THE 21ST MARCH Dr. Billy Graham opens his Scottish campaign: this will be conducted from the 21st of March to the 3rd of April from Glasgow with relays to the rest of Scotland. It will differ in certain significant respects from the Harringay campaign. It has been fitted into a national campaign of evangelism which has already been in progress for some years in Scotland. Readers of this journal will remember the account of the Radio Campaign conducted by the B.B.C. in the years 1951-52. Before and after there were local campaigns which culminated in a nation-wide movement which began in September, 1953, and is due to continue indefinitely under the title "Tell Scotland." This movement has been organized in three stages: the first stage, which ran from September, 1953, to June, 1954, was one of preparation through discussions among ministers and office-bearers. The second stage, which is now proceeding, and is due to continue till June, 1955, is concerned with the laity, in a concerted effort to recruit and train lay people in Christian witness. The third stage, which is due to begin in September of this year, is the continuing (and permanent) effort to use these trained witnesses, ordained and lay, in order to "Tell Scotland."

The field organizer of the "Tell Scotland" movement is the Rev. Tom Allan, who has written about Scottish evangelism in these pages and has recently published an account of his evangelistic efforts in his own parish and his conception of the principles of evangelism.[1] The three stages in the Scottish campaign reflect something of Mr. Allan's own development of evangelism in a Glasgow city parish: its church-centred quality, its emphasis on training and the "church with a church," its use of visitation evangelism. These do not singly or together constitute a solution of the problems of the Church to-day and they create their own problems, as Mr. Allan is well aware.

Dr. Billy Graham's campaign, which had quite independent origins, has been fitted into the second stage of this movement, which is concerned with awakening and preparing the lay forces of the Church for action outside the Church. To judge from what happened in the Harringay campaign last year, this was in part what Dr. Billy Graham was in fact doing. The greater part of his audiences, and of those who responded to his appeals, were people who had some sort of church connection. So far as one can judge, the direct effect of his London campaign has been to draw

(1) *The Face of My Parish*, by Tom Allan. S.C.M. Press, 1954, 7s. 6d.

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such people back into the churches and to give a greater impetus to action to those already within the churches. Dr. Graham's campaign may well prove to be the pivotal and decisive point in the Scottish movement.

In passing it may be noted that one other outstanding result of the Harringay campaign has been to put evangelism on the map in Western Europe. In a recent B.B.C. international forum a question was put about the relation of Dr. Billy Graham's campaign to the building of international peace. A sober but penetrating assessment of Dr. Graham's work was made by a German Lutheran bishop (Dr. Lilje of Hanover) and a more vivid tribute came from the Scandinavian member of the team. Evangelism is at least being discussed in unexpected quarters.

The Scottish movement has one important feature which distinguishes it from the English campaign. It is from the start a concerted effort of the Churches in Scotland, proceeding from the Churches through the Churches in the renewal of their engagement with the world from which at times they seem so remote. This refreshing atmosphere of co-operation may be due to the special situation in Scotland; it may also represent lessons learned from campaigns which had a different point of departure. It is a happy augury which we believe will result in better church relations and may lead to further co-operation elsewhere.

Nationalism in Africa

A recent conference of colonial civil servants and others set themselves to discuss the problems of nationalism in Africa and elsewhere within colonial territories. This may sound surprising since conferences, and the technique and mystique of conferences, are sometimes supposed to be peculiarly missionary and ecclesiastical. Again it has been regarded as extremely doubtful if there is any real nationalism in Africa, or in colonial territories like Malaya or the West Indies. Now, however, so much has the pace of events quickened and so great is the need to label everything, the administrators speak of nationalism in Kenya, Nigeria, Malaya, and elsewhere.

The point is of some importance, since these new nationalisms seem to have little, if any, solid foundation. Nigeria is and remains not even a geographical expression: it is the purely artificial arrangement of British colonial policy during the last half-century. Something of the same is true of Kenya, while the latest political configuration of 1954, the Federation of Rhodesia and Nyasaland, is an attempt to create a Central African nationalism.

Within these new political structures there remain tense tribal and other traditional divisions, which tend to become more acute as self-government approaches. This is true of Nigeria, which has a complicated federation of regions corresponding to its tribal and religious divisions, of Uganda, with its tension over the Kabaka and the Lukiko in relation to the Protectorate Legislative Council, of Kenya with its multi-racial government and its continuing emergency. It is not peculiar to Africa: the subcontinent of India split on the eve

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of Independence; in Malaya the claims of Malays and Chinese have been set against each in unstable equilibrium since the war; in the West Indies the balance of demagogic personalities sets in vivid outline the differences of the island communities. Nevertheless something remains, if only a common enemy like colonialism or Western capitalism, on which a common sentiment of nationalism can thrive and claim to be treated as an adequate cement for new, independent States.

Religious questions are intertwined with these complex new issues at many points. Thus in Nigeria the Northern territory is predominantly Muslim and is likely to be an Islamic State or something near it; in Kenya Mau Mau has been avowedly anti-Christian: in Malaya the Malays are Muslim, what Christians there are are largely Chinese with some Indians; in the West Indies there are Protestant-Roman Catholic tensions and East Indian-West Indian tensions which can be put in religious and cultural terms. In these circumstances missionary work may sometimes receive the unexpected backing of governments, for political reasons, or more likely it may be frowned upon, again for political reasons. Even the West Indian governments have begun to exercise restrictions on the entrance of foreign missionaries.

Nationalism may bring people into a wider range of established and organized loyalties, wider than tribal loyalties, wider than denominational religious loyalties, which in some parts of Africa are the counterpart of tribal loyalties. Where these nationalisms emerge as States, churches and missions must needs come to terms with them, as they came to terms with the older colonial organizations. Missions working under British, French, Belgian and Portuguese administrations in Africa have come to terms by preparing their missionaries (in the orientation centres in Paris, Brussels and Lisbon), by adjusting their policies in school and church organization, and in various other ways, of which language and culture are not the least important.

To what extent the region (state or administrative or geographical unit) is the natural unit for a church as against a wider or narrow denominational loyalty is an issue now becoming acute in Africa with the formation of provincial churches in West, East, Central and South Africa, whether they be Anglican, Methodist, Presbyterian or the like. These new churches are already transcending territorial or colonial limits in the interests of regional denominational loyalties, but there seems less willingness to transcend the local denominational divisions: indeed, the new formations may have served to raise these local divisions still higher.

The new nationalisms, the new States and the new Churches may not always coincide: where they do not in some large measure, there is bound to be (and is indeed already) friction. But the issue lies deeper than organization: these new sentiments are in some parts of Africa already definitely and bitterly anti-Christian, while in some others they are indifferent or even related. Christianity is supra-national: the Christian Church ought to show itself supra-national, not in the sense of despising nationalisms, whether new or old, but that it may

bring the gifts of the nations into the glorious consummation of the Kingdom of God.

How many missionaries?

The controversy which has been going on in India regarding the admission of missionaries into India has many aspects, but it sometimes appears to proceed without any clear basis of facts. Any facts which are obtainable may throw light on this tangled question; unfortunately we are not in a position to secure all the facts, but here are some British ones which have been collected by the Conference of British Missionary Societies. The returns of seventeen British missionary societies, revised to September, 1954, give the following figures of missionaries (including wives) in India: in 1937 there were 1,734 missionaries, in 1947 there were 1,330, in 1954 there were 1,223. These figures are not comprehensive, since there are more than seventeen British societies at work in India, but they include what we may regard as the major British societies. The trend is unmistakable.

There are now only some seventy per cent. of the number of British missionaries in India who were there before the war. The reasons for this are many: the war, difficulties in securing candidates, the transfer of work and posts to Indians, rising costs—far more rapid in India than in Britain—and the proportionate decline in missionary societies' incomes are some of the chief causes of this decline. In part it is something to be thankful for, in part it should cause serious self-examination. There is obviously no ground for the charge that British churches and missions are flooding India with missionaries. What grounds there are for this charge must be found elsewhere, chiefly in the direction of the United States and in one sector of American missionary enterprise.

The case of the Indian Government does not really centre here but in something rather different. As expounded by government spokesmen and also by church leaders who were present at the various ecumenical assemblies last year, the policy of the Government of India is to restrict the total number of foreigners allowed into India. This has nothing to do with missionaries as such but applies equally to foreigners in business and industrial posts: the motive behind this policy is partly a matter of employment for Indians, partly a sense of the danger of the foreign element in an Asian country (which is the more intelligible if we recollect the methods of Russian infiltration), partly a sense of pride in developing trade, commerce, science, industry —and why not churches? — by Indians alone.

In this debate the missionary advocates need to move with caution, lest they be impaled on the horns of a dilemma. If the Indian churches are so desperately in need of foreign missionaries, what have we been doing in the last fifty or a hundred years? If the need is for evangelism outside the churches, is not that the business of the churches? There are indeed other factors involved, which need to be stated soberly and forcefully, just as there are other motives than the ones mentioned which are entertained by some groups of Indians. But this situation is the outcome of the new kind of nationalism in

Asia and missionary policy must reckon with it. At the same time this new nationalism is, as we have already heard from India's Prime Minister, a severe critic of missionary policies in the past.

* * *

From *South Africa* there are reports of differing tendencies. The conference held at Johannesburg in December last was a successor to the conference of the Dutch Reformed Churches held at Pretoria in 1953. It was noteworthy that the Johannesburg conference was inter-racial, and included Africans who spoke freely from their own point of view, as well as representatives of other Churches in South Africa besides the Dutch Reformed. It cannot be said that the theological differences between the two main groups of churches on racial questions have altered to any appreciable degree, but the conference was able to agree on a programme of evangelism, on the need for large grants from the Government for Bantu uplift, on the formation of continuing study groups and on the resolution to hold a similar inter-racial conference at intervals of three years. All this represents a growth in communication and understanding, but it is very slow at a time when events move fast in South Africa.

How fast they move is illustrated by the decision of the new Government in South Africa to take over the education of the Bantu from the missions. The technicalities of this measure concerning the lease of school and church property are complicated, though their significance is fairly plain. The Government's view is that the mission schools represent a policy which is contrary to its avowed policy of *apartheid*. The decision to " nationalize " African education (which many Africans supported for other reasons) is therefore a decision to bring the education of the Bantu into conformity with the official policy of *apartheid*. Since, through its system of grants-in-aid, the Government had a decisive control over mission education, there is little that missions can do except to start independent schools which they are not in a financial position to undertake, except possibly in one or two instances.[2] On the question of leasing school properties to Government, the missions are divided—the examples reported in the British Press were not typical. The real issues for churches and missions in South Africa is that they must now find alternative methods for the nurture and evangelization of Bantu youth. The existing means, such as Sunday schools, clubs and so forth, need to be greatly strengthened, and new ventures like hostels need to be started. The situation in South Africa has many peculiarities, but in other ways it is not dissimilar to the danger and challenge in Christian education which confronts missions in other countries.

* * *

From *Viet Nam* comes news of serious distress among Christian refugees which is proving difficult to deal with, partly owing to the lack of ecumenical connections of the churches of Viet Nam. It is to be hoped that it will be possible for the established organizations of inter-church aid to do something here. In a different situ-

(2) See article on p. 73.

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